

# THE CHINESE RECORDER

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## EDITORIALS

### BUSINESS AS USUAL

A common announcement in Shanghai these days is "Business as Usual." The fact that this announcement is not infrequently displayed over doors only half open revealing a somewhat dim and forlorn interior indicates that "Business as Usual" cannot always be taken at its face value, but even so, there is an implied determination in the words which has a stimulating effect.

The Editorial Board of the Recorder is poignantly aware that business cannot be as usual in the preparation of this issue. Dr. Rawlinson's place is not filled, and the absence of his experienced editorial guidance is a loss indeed. At the same time the inspiration of his example has been no small impetus to the Board in reaching its decision to carry on. What Dr. Rawlinson has done so much to build up with patience and ability during the twenty-five years of his editorship must not be allowed to fall to the ground. It is our conviction also that the Recorder is needed—and never more than in these critical days. It has, we believe, deservedly won for itself a place of Christian influence among English speaking Chinese and missionaries and we feel its message should be continued. Moreover the fine record of its past history (it has never failed to appear month by month since it was started in 1868) is one that even the present crisis must not be allowed to break.

At the same time the Editorial Board has serious difficulties to face and surmount if the Recorder is to go on and continue to

represent adequately the whole Christian movement in China. These difficulties concern not only editorship but finance, distribution, and the securing of suitable articles and news items for publication under present conditions in China. The help of Chinese and missionaries alike through maintaining subscriptions and supplying adequate material for publication each month will do much to make it possible to carry on efficiently.

At the request of the Editorial Board, the Rev. Frank Millican of the C. L. S. has kindly consented to take charge for the present as Acting Editor and the Board is very grateful to him for his willingness to undertake these, by no means light, duties.

ALEX. BAXTER

Chairman, Editorial Board.

### THE CHURCH AND THE NATIONAL CRISES

There are two crises. One is the very involved situation of a mighty people awakening to new life, criticising its old traditions, destroying its mores, adapting and adopting an alien culture, trying to create a new civilization. The Church's adjustment to this complex of uncertainty, criticism and idealism would be a major problem; the ambition of that church to be a leader amidst the national welter is sublime albeit most difficult of accomplishment. To those lost in the storm, the church seems too unprotected a heaven; to those flushed with reconstruction schemes and minor successes, the church seems irrelevant. There is no temptation, we are told, too great for us to bear; but this national crisis of the Chinese people seems a challenge and an opportunity too great for us to respond to.

And now there is a second crisis, the war. What is the church to do with that? What will that do to the church?

Now the program for the Chinese church is not different from the program of the national leaders in all departments of life: to take stock of resources, to set down aims, to address oneself to the task before one with prayer and courage.

Of course no editorial can set forth a full program. One thing can however be laid down. The church should take stock of its resources. The National Christian Council should plan at an early date for the study of the Christian enterprise in China, lest money and energy be lost in duplication. We know cases of secretaries and conferences on the same theme meeting in the same place at the same time to the confusion of all concerned. We have even heard of different Christian groups carrying on campaigns covering the same territory at the same time. Let there be the closest touch here. Another point. It is not as well known as it should be that the Chinese government with its five "yuans" is a new political invention. Perhaps the national genius is prepared to invent a new ecclesiastical polity as well. An illustration will point the issue and perhaps arouse discussion. In the opinion of this writer the Church of Christ (of which he is a member) should follow the



example set by the National Christian Council and let itself be developed under national rather than western leadership, particularly as regards church machinery. The West has a genius for one kind of machinery; perhaps the East can invent another to its own and the world's benefit.

The National Christian Council has won the churches and the pastors. Can it win the students to a united church consciousness? Signs point to an affirmative answer. Students once were simply critical of the church; now they are both critical and adventurous, that is, they are prepared to try the church and advance from external to internal criticism. The third step will be creation. And that too has already begun. There is a suggestion emanating from students themselves that there be a great Student Fellowship with the preaching of Christ at the center, the many prepared by tithing as well as lay service and other forms of cooperation to support the few who shall enter the specific leadership of the church. The greatest obstacle to students and the ministry is the cry, "The church won't take us." The pastors' fear of the students and the students' failure to appreciate the services of these men who have been bearing the burden and heat of the day—both these attitudes must be broken down; indeed that has already begun. The student outlook is hopeful. Church, pastor, people and students—we have too long thought our evangelistic responsibility ended there. There is another class in China that we have neglected, the intelligentsia, who first of all *are not students* and second, unlike the same class in western nations, are the backbone of the national reconstruction. But that is another story requiring another editorial.

The church can also lead in the war crisis. Without committing itself to the war program the church can set out to mobilise the spiritual forces in the national defense, and this, as everyone knows, is the real base line. A new corruption has set in, among some who have accepted the advances of the enemy against the day of reckoning when the service of mammon will seem to be the only service left. Let the Christian Church in China raise up *men who cannot be bought*, who will sell neither their faith, nor their courage nor their honor. Let the Church's appeal be to the conscience of the nation and to the God of the nations! R. Scott.

### THE WAR CRISIS

Dr. Scott has mentioned war as the second of two great national crises. Situated in Shanghai as we are, we are very conscious of the problems confronting the church in the midst of a war situation. Many questions of attitude and policy arise in the minds of the followers of Christ in these days. Dr. Scott has raised two urgent questions. He asks what the church is to do with war and what war will do to the church. We will not attempt to give categorical answers to these questions. They would not meet a uniform reception if we did. However, we are including in this issue several papers, two book reviews and some other materials that will help the thoughtful reader to draw some conclusions for himself. The

first paper is a statement drawn up early in August as a result of group thinking by a number of missionaries in Kuling. The tendency in war times is for the mind to dwell too exclusively on the destructive side. We sit around the radio or read the papers to find out the last moves in the struggle. Under these circumstances it is all too easy to forget the more important aspects of life. If we become actively engaged in war relief of some kind we are apt to fail to realize the importance of carrying on the constructive and redemptive processes which alone can preserve the culture and life of the nation from destruction. As Christians we ought to do all we can to preserve and increase whatever is good in the civilization around us. At the same time we have a deep obligation and a unique opportunity to push forward the even more important work of building up the Kingdom of God in the midst of the chaos around us.

But even those who are dominated by a passion for the Kingdom of Christ in these war-torn times do not find themselves in full agreement as to the attitude to be taken towards actual warfare. Various possible attitudes are set forth in this first article. The following article tackles the problem in the light of experiences growing out of the World War. We can understand something of the struggle in the minds of those who "went through agonies of mind and soul under the compulsion of a desperately real situation, where they could not be neutral but had to decide and act." They felt they could not honestly say that it was wrong to resist but yet found it difficult to say that it was right for Christians to fight.

Further light on this mental and spiritual struggle is revealed in the review article on the Memoir of Dr. H. T. Hodgkin, that great pacifist and leader in the Christian movement. As the outstanding leader in the organization of the Fellowship of Reconciliation Dr. Hodgkin faced these problems frankly and with decision. He had to suffer in more ways than one for his conviction that a Christian should not take part in war as we find it today. This conviction made it necessary for him to part company in this respect with some outstanding Christian leaders who commanded his high regard. Again it brought the usual "stoning" that falls to the lot of all great prophets.

In order to round out the picture we are including, among other items of information regarding war, some news of the activities of peace groups, including the F. O. R. and the War Resisters' International, as well as a letter from Dr. P. C. Hsu to the China Branch of the F. O. R.

In this connection it is of interest to note that the recent Conference on Life and Work in Oxford was not able to give a united voice on the problem of participation in war. After stating that "War involves compulsory enmity, diabolical outrage against human personality and a wanton distortion of the truth; a defiance of the righteousness of God as revealed in Jesus Christ," the Conference had to content itself with a definition of the pacifist and other attitudes to war and leave the matter to the individual conscience.

Recently a group of Christian leaders, Chinese and Western, in Szechuen drew up "A Statement of Convictions" denouncing war as unchristian and immoral and calling for a world-wide condemnation of it. They hold that "war is an offence to God."

While it may not be possible for Christians to come to a generally accepted conviction on this problem, the data that we have shows that the question is a burning one and that it calls for the deepest heart searching on the part of all who profess to be followers of Christ, the Prince of Peace.

Believing that the positive program of the church in all of its aspects is more urgent than ever these days we are glad to present a number of articles showing the function of the various departments of church work in present-day life. These processes should not be stopped. On the contrary they should be intensified so as to turn the present evil into good and provide the spiritual force needed after war has played its havoc. The time of reconstruction too will be a time of great opportunity.

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PLEASE NOTIFY THE *CHINESE RECORDER* OF CHANGE OF ADDRESS AS SOON AS MADE. FAILURE TO DO SO MEANS LOSS OF MONEY TO THE *RECORDER* AND A LOST MAGAZINE TO THE SUBSCRIBER.

WAR-TIME ADDRESSES OF YOURSELF AND OTHER SUBSCRIBERS WILL BE GREATLY APPRECIATED.

## What Can a Christian Do in Case of War?

Missionary Group in Kuling, Summer 1937

**T**HE best way to approach this question seems to be to consider the various alternatives.

1. **Fight because of hatred.** This is not a Christian solution but many Chinese Christians are human enough to feel this way along with most of their fellow countrymen. Six years of Japanese aggression, combined with continual defeat and the suppression by the Chinese government of all overt acts in retaliation, have piled up a store of hatred for Japan in China that will probably take decades to erase. But this is not the Christian way.

2. **Fight to defend.** Most of those who take this position feel that it can be done without hatred. Whether one man can ram a bayonet into another without hatred is doubted by most military instructors. But the position taken is that without any general hatred of the Japanese as a people, the Chinese feel forced to defend their native land against further invasion. It is the same situation as was found in dealing with the Communists in Kiangsi. A group tried to find an alternative to military action but as long as the Communists continued to raid surrounding territory, the Chinese government claimed that, before any constructive measures could be carried out, military defense would have to be put into effect. With a Japanese army running around west of Peiping where, as the *New York Times* aptly remarked, they "had neither legal nor moral right to be," and bombing Tientsin and now mopping up the rest of North China, with the failure of the League to give China any satisfactory protection so that she could go ahead with her peaceful economic, social and political reconstruction, many Chinese Christians think the only thing they can do is to join in military resistance.

But when all this is said, it must be realized that when war actually gets under way mere "defensive" action is soon lost sight of and the questions of military prestige and national face carry the conflict to worse and worse degree. The result is, the two antagonists fight it out until they are both exhausted. Then in this case, like in the Chinese parable, the third party—possibly Russia—can step in and gobble up both of them and have some more ice-free ports on the Pacific, say Shanghai and Yokohama.

While this position can be readily understood, it cannot be said to be the real Christian position. But many Christians, perhaps the majority the world over, have felt this was the only practical solution as long as war lasts. It will probably be considered a "necessary" solution until the world community is strong enough to organize economic sanctions or a world police force to keep bullies from picking on their peace-loving neighbors.

3. **The absolute pacifist position.** There are two well known Chinese who take this position and they generously grant the right of their fellow countrymen to take the second point of view. But



when all is said and done, this appears to be the only true Christian point of view. But how this ideal can be adjusted (or should it?) to this anarchical world of sovereign states is a perennial problem, not only for the Chinese but for all peoples. All Christians in every country, however, should see that those who can take this advanced position are given every freedom to do so, for they are the saints that point the way to a sane world. But unless the pacifist is so absolute that he feels to lift a hand in any way is to support the war (and in modern warfare that is essentially true), there are positive things that a Christian can do even if he cannot fight.

4. **Aid those who suffer.** Throughout the ages this has been recognized as a Christian service and duty. The fact the nation is in war does not remove that duty. Care for the wounded, if possible both friend and foe, aid to the families of men at the front and to their widows and orphans, relief for the civilian population in devastated areas, and medical aid to those who suffer from the epidemics that accompany every war, can be undertaken by Christians. War is a time of great suffering, therefore it becomes a time for great Christian service.

5. **Carry on Chinese civilization and life.** If some must fight to defend Chinese civilization, others must struggle to preserve its soul so that it will continue through the ages to be a gentle art of living and human courtesy instead of becoming a cruel art of war. So if the Orient is going to be made safe for Oriental civilization, it will be the task of Chinese leaders to keep alive that civilization and if possible improve it during the stress of war.

That means first of all production of all the necessities of life. Famine and economic collapse are terrible enemies of all civilized living. And in war or in peace the discovery of a way to put all the millions of China effectively to producing would raise the standard of living.

Education in all its forms must go on. If this generation of college graduates are to give their lives at the front, when they are gone there must be others trained to take up the stupendous tasks of reconstruction after the war is over. And for the whole population it is the best way of preserving and building Chinese civilization. It also has one more serious aspect. In most wars more people die from disease than are killed at the front. In the World War, with all the medical science of the West, this ratio was reduced but the large losses were from disease. If China is forced to carry out the five-year defensive war of attrition that her leaders are solemnly planning to face, famine and pestilence will ravage the land before the end of the war. There are not enough doctors in China now to take care of the wounded in a major war, to say nothing of the civilian population. Simple preventive measures will therefore be all the more valuable, and most important of these is fundamental training in hygiene for all the people. Every Christian worker can do this.

Research must be conducted not only in how to utilize local resources for prosecuting the war, but how to improve the family,

urban and rural life, and local and provincial government, because these will be called upon to bear even greater strains in time of war.

In considering these alternatives, unless one takes the absolute pacifist view, there is no one that is better than all the rest for every individual. Each Chinese Christian must decide what is the service he is best fitted to render for the long-time welfare of his country and the world. One Western-trained Chinese theological professor has said that since pilots were most needed at present, he should stop his teaching and become a war pilot. He has the right to his opinion and no one else can decide for him, but we might suggest that to continue to train Chinese ministers to go out and minister to the spiritual needs of the people would be a far greater service than becoming a pilot, especially as men of his training are scarcer than men who can become pilots! It is not only a matter of maintaining the *morale* of the people for the sake of winning the war (not a fundamentally Christian objective) but also of maintaining the *morale* of life to prevent spiritual and moral collapse. In the American draft, men were selected for what they could best do and ministers were kept at home or else became army chaplains. Such a little matter as keeping the movies open was found valuable in helping the people to stand the strain.

6. **Seek other alternatives.** Too many people think that once war has broken out all other alternatives have been pushed aside. In the world as it is today there still remain all the friendly offices of neutral powers and of the League to try to bring the conflict to a conclusion before the exhaustion of both parties. If the statesmen of neutral states are too involved in vested interests to apply economic sanctions to the aggressor, individuals in those states can carry out voluntary boycotts against the aggressor until the aggression ceases. This alternative is not urged for the sake of winning the war, but in the interest of building up a defense for the world community against aggression which has become so popular in recent years. It might be that a nation-wide program of complete non-cooperation with the invader, even if it meant death as Muriel Lester has pointed out, would be the quickest, most successful, and least destructive way to end the conflict. This may be the great sacrifice for which Chinese leaders are now calling, altho none of them realize it! Furthermore, there is the alternative of working for a formula that will conciliate the differences between the two countries or will enable other countries to cooperate in a settlement. If the fundamental difficulty is natural resources, then all the nations who have and give not are responsible to that extent for the war and should cooperate in a settlement. While we have not yet discovered a formula for carrying this out, we have decided that invasion and grabbing is not the way it should be done. One serious study of the matter even shows that it is not the most economical method for the grabber! In the world market natural resources can often be bought as economically as they can be annexed and then mined and transported. In time of war, the Christian must continue to work for peace.

**What can the Church do?** The alternatives for the individual Christian are very much those for the Church. But some general principles arise for the Church. The Church must serve most unselfishly with the ultimate goal of the Kingdom of God (that is, constructively) in line with its own genius. It must be more patriotic than others in that it will work for the nation's *real* welfare without any selfish interest. It will be more world-minded and consequently strive to keep alive international understanding and prevent hatred of other peoples. For instance, as one Chinese pastor recently pointed out, the fundamental problem with Japan is modern militarism rather than the Japanese people! Militarism does the same thing whether it be Guernica, Addis Ababa, Chapei or Tientsin (or Sherman's destruction of Atlanta and his march to the sea in the American Civil War)! To these ends, the regular work of the church should continue during the war. This means consecrated and intelligent service which will meet the spiritual, physical and intellectual needs of its members and those non-Christians who will accept its service. Its pastor must be a source of clearer intellectual and spiritual insight into problems faced, of encouragement, and of such aid as is needed.

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## The Witness of the Church in the Present Crisis

RONALD REES

**T**HE Hangchow Conference in 1938 is to consider two topics under the general theme of The Church; one is The Faith by which the Church Lives, the other is the Witness of the Church. There are other topics also, but these two are supremely relevant to the present crisis that has come upon us—What is the Faith by which we must continue to live, and how can we witness most effectively to it?

In 1914 some of us in Europe were involved in a situation strangely like this present one in several respects. There are some superior people who tell us we were all very naughty then to quarrel and fight and who criticise the Church for having allowed the war and for having even blessed it. But there were peace-loving people in those days. There were even statesmen who, with patience and restraint, worked for peace. At last the pride and insolence of military men (what the Greeks called *hubris*) broke loose, and lovers of peace were forced, as they are now, to choose between resistance and non-resistance. A few chose the way of pacifism. The majority of Christians were caught unprepared and accepted without further thought "the justice of our cause." But a middle group of men and women in Great Britain, far larger in number than most people are aware, went through agonies of mind and soul under the compulsion of a desperately real situation, where they could not be neutral but had to decide and act. They could not honestly say it was wrong to resist, but they found it immensely difficult to say as Christians that it was right to fight.



It is not my purpose here to give an account of my spiritual pilgrimage, of how I began with the Christian pacifists and gradually thought my way through into the middle group of Christian resisters, finally joining the army. Actually the dividing line between the two groups was rather faint; the ground they occupied was adjacent ground and poles apart from the militarists and imperialists. We hated and loathed war and all its works, but felt that in the entanglement of sin no ideal course was possible; there was only a choice between two evils. Each one had to make the choice for himself, as God spoke to him in his own soul and conscience.

But on one thing all of us in these two groups (pacifists and resisters) were united—we must at all costs maintain the Christian standards and never for an instant surrender to the enemy of our souls. Let me name some of those standards, because it would seem that in times like the present, as soon as war breaks out, there is, even among many Christians, a tendency to rapid demoralization, a lowering of the spiritual tone of thought and speech.

(1) **Love of Truth.** Some ridiculous rumours were circulated and believed in by multitudes of people during the Great War. In my own country, soon after the war began, the whole nation was stirred by reports of train loads of Russian soldiers being transported through Scotland and England to the western front to assist our own troops and the French. The evidence was strong but always about third hand. In fact, no Russians were ever landed in England. The Germans, at a later stage in the war, were said to be melting down dead bodies for the fat needed in making munitions, and kindly Christian people believed and repeated the fable. In China people are easily victimised in this way. It will be well to warn our Christian constituency to keep a very critical mind in regard to reports of great victories. We shall need all our courage to face the truth, however unpleasant it may be.

(2) **Love of our Enemies.** Surely in war time one cannot be expected to love the enemy! Love is the most characteristic quality of the Christian, for God is Love. To love our friends and hate our enemies is frankly to give up being a Christian and revert to a tribal religion. Curiously enough, in the Great War, it was non-combatants rather than the actual fighting men who indulged in the luxury of hatred and repeated all the mean things they could think of about the Germans. Today it is hard for us missionaries, in many ways just as hard as for our Chinese friends, to avoid the poison that would debase our souls. But it can be done. To love is to desire the highest good for people and is not inconsistent with opposing and resisting the overweening ways of their leaders. We may remember that God loves even the most unpleasant of our enemies; if He does not, neither can we be sure that He loves us. If He loves them, we must also love them in Him. It makes it easier if we remember our delightful Christian friends in Japan, whom it is impossible to do anything but admire and love, and to see in them what God intended all Japanese to be. I have recently been greatly humbled on hearing of their Christian loyalty and



courage and, in thanking God for them, I find all hatred purged from my soul.

(3) **Penitence for Sin.** In the days of 1914 we had a relatively clean conscience about our share in the immediate events that led to the outbreak of war. Our leaders had striven for peace; only with the greatest reluctance had we been drawn in, and then not just for our own defence but to help our friends and to maintain the sanctity of a treaty. But the Christian conscience insisted on going further back, to policies that had built up an empire for ourselves, often without considering the needs and claims of others, and we thought of the bullying and boasting, of the insularity and lack of imagination, not only in so-called statesmen, but in press and people, which had contributed to a total situation whose natural, if not inevitable, outcome was war. So in this situation today, the Christian conscience of our Chinese friends, though they are convinced of the justice of their case, will not suffer them to fall into complacency and pharisaism as if Japan and her people were the only sinners.

There is in some quarters, however, a tendency to speak as if God were now inflicting punishment on China for her sins. Those on whom the tower of Siloam fell were not sinners above all others. It would be truer to say that God has allowed to fall upon us all the consequences of our rebellious and sinful ways of life. We of western nations are not free from responsibility for this war. A more imaginative handling of Japan might have made her a good neighbour instead of a lonely and defiant enemy of all the world. So we can heartily join with our Chinese friends in acts of penitence, not just confessing the sins of officials whose corruption and treachery have kept China weak, but remembering the pride and selfishness and lack of love which has brought us all to this pass.

(4) **Evil Must be Overcome with Good.** There were some people who thought that the only thing they had to do was to resist and defeat Germany and then we could sit back and enjoy perpetual peace. We know now how little can be obtained by a military triumph. Evil can only be restrained, it cannot be destroyed by such means. Only by a real change of heart and mind will there be any fundamental victory over evil. And that should bring us this amount of hope and confidence, that all is not lost even if China does not defeat Japan in this war. The shock to Japan caused by stout resistance may be a most healthy discipline, but the problem is to cast out of us all the spirit that leads to war. Peace is more than non-war. Vital peace is a positive way of life. No victories on the field of battle can make that kind of peace. It is the supreme task of the Church to show men the way and point them to Him who alone is the Prince of Peace.

(5) **The Church is God's Instrument of Redemption.** During the days of the Great War and since, it was freely said that the Church had failed. That was true. The ghastly fact of war was the evidence. But everything is failure which comes short of success, and inasmuch as our task is not only to eradicate the evil from men's hearts which leads to war, but to establish a new way

of living together in positive peace, it is not surprising that the Church has failed. God Himself has not succeeded yet. But there were things that God succeeded in doing through the Church. For one thing the Continuation Committee of the Edinburgh Conference provided a link between the churches that remained unbroken through the strain of war and developed later into the International Missionary Council. Now that agency is a strong asset, reinforced by other ecumenical fellowships that have just been meeting in conference at Oxford and Edinburgh. The National Christian Council of Japan is one of the constituent members of the I.M.C. We know something of what they have been going through, the same agony of mind and soul that has come upon us and that binds us together in one community of suffering and loyalty to the larger purposes of God.

In these days there is a real supra-national community. We were going to meet at Hangchow in 1938. The Conference has not been abandoned. It will meet elsewhere. So we are becoming steadily more aware of our membership in this world wide Christian community. We know we can rely upon our brethren in many lands for sympathy, for prayer, for contributions to our relief fund in China. But does the purpose of God go still deeper? Does He mean to eradicate war through the corporate action of this fellowship? And if that is to be accomplished, does it mean a far deeper hold on God, a more adventurous faith, a more effective living of our gospel—in fact a real Christian revolution?

Even in the midst of conflict, and all the more because there is conflict, let us dedicate ourselves afresh to God and the faith by which the Church lives and witness to it in the power which Christ alone can supply.

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### Pacifism and Nationalism\*

P. C. HSU

Nanchang, Ki,

June 10, 1937

Dear Mrs. Hipps:

**Y**OUR letter dated May 28th has duly reached me, and as I have been interested in the F. O. R. movement for so long, I shall be glad to comply with your request. Instead of writing a regular article, however, I am expressing my ideas in the form of a letter, for one can be more "chatty" in letter writing. The two questions you raised, viz., what the F. O. R. might be doing in these times, and, how the Chinese membership can be increased, are both vital and urgent.

\*Written for the Fellowship of Reconciliation in China, English News Letter, June 1937.

To answer your first question, I would say that the first thing we need to do is to promote nationalism. I say "nationalism", and please do not get excited. I started out as an ardent nationalist when I was a middle school student in Shanghai. The Chinese revolution of 1911 and the establishment of the Chinese Republic, embracing five races in one nation, enlarged my conception of nationalism. Later on, when studying in America, I came under the influence of the F. O. R.; and ever since 1924 I have been an ardent internationalist. There were times when I used to talk about nationalism in lighthearted fashion, or even pour ridicule upon it. I do not dare do that now. The reason for this change is largely due to my two years' rural work in Lichwan. The masses are so ignorant that they have practically no conception of the Chinese nation, its history, geography, and cultural heritage. Not only that, they do not even seem to care for their own welfare and that of their own community. The situation is such that I was sometimes tempted to think that there may even be good reasons for the government's attempt to enforce military training and discipline. "Well", you may say, "what nonsense for a pacifist to talk like that!" But I am serious, for I am now convinced that in trying strictly to enforce military training and weekly memorial services for Dr. Sun, the government sees in them a very powerful weapon, which will eventually weld together a nation still in the making. In other words, the constituent members of a nation must first of all achieve a national consciousness and unity before it can be expected to make a real contribution to the world. It is for this very reason that I have recently edited and printed two text books for mass education, one of famous men and women, most of whom are national heroes, and the other a song book containing mostly patriotic songs.

But there is nationalism and there is nationalism. "My country, right or wrong",—this is one kind, and perhaps the most common. "I come to serve, and not to be served",—this is a different type of nationalism, and this is what I advocate. When we espouse nationalism for service, the line between nationalism and internationalism begins to disappear altogether. To the mind of many a Chinese patriot, however, the question is not so much whether he believes in nationalism for service or not. What they do not understand about us pacifists is our denunciation of even defensive warfare, and also our apparent indifference to patriotic duties, such as military training, etc. A nation has the right to fight for existence, and in the face of foreign aggression defensive warfare is perfectly justifiable. To talk about disarmament is simply crazy. For us to say that nationalism may develop into imperialism and should therefore be shunned is theoretical and far-fetched, to say the least. This is the way they think and argue. The situation becomes worse when a foreigner tries to preach to them this absurd doctrine of pacifism! This is why the Chinese F. O. R. has been so inactive.

How to get out of this impasse is indeed a very urgent problem. Almost ten years ago at an F. O. R. conference in Nanking I pointed out the two constituent factors of this impasse, namely, the Chinese



members did not want to appear to be unpatriotic, and the foreign members did not want to be too outspoken. This impasse remains today, though ten years have elapsed! My recent rural experience has taught me that the thing to do is not so much to denounce warfare of all kinds, for after all this is negative and therefore comparatively easy, though doing that requires courage and may involve great risks. What is more important than denunciation is demonstration. After all, pacifism is a way of life, and life never ends with mere talking or negative action,—with war resistance, for instance. Of course I realize that there are not many real war-resisters in China, if we do not count the foreign members. But the point is neither here nor there. What is sadly needed at this particular period is that Christian individuals and groups should demonstrate the efficacy of the principle of pacifism for positive living. From this point of view it is indeed to be regretted that we have failed so utterly in this regard. The acid test for pacifists in China in this generation is of course the Sino-Japanese problem. Is there an increasing amount of understanding and cooperation between the Christians of both nations? What are we doing in the realm of practical international politics, such as, publication of true facts, prevention of international crises, providing machinery whereby views may be freely exchanged, etc? I am here using the terms "pacifists" and "Christians" as interchangeable. My reason is this: though not all Christians are war resisters, yet they should all be ambassadors for peace and good will. In this sense all Christians must be pacifists. It is my firm belief that if we pacifists could demonstrate our spirit in international politics, very little preaching would need to be done. "Actions speak louder than words!"

Another thing we pacifists need to do is clearly to signify the social group with whom and for whom we labor. This is important, because our critics suspect us to be tools in the hands of imperialists and capitalists. There is no question in my mind that humanity is suffering from different forms of oppression and exploitation. Are we pacifists in a position to bring them relief? Nay, what is more needed, to so change society as to make exploitation and injustice impossible? If we could do that, again I would say no preaching is necessary.

With the first two points granted, I believe enlisting more Chinese members is a comparatively easy matter. Pacifism with an active program in international politics and in social reconstruction is bound to attract attention and command the respect of the idealistic and thoughtful elements in any nation. What we are after is not numbers, but quality. Our faith in pacifism must be such as to make us believe that a handful of men and women banded together by this common conviction can change the color of the map.

Now coming to concrete methods, I did suggest to the members of our National F. O. R. Council the idea of creating a Youth Division several years ago, and I still think this is a good plan. Sincerely yours.



## The Function of Christian Education in the New China

J. L. STUART

**I**N old China education was undertaken by missionaries as opening the way for evangelistic effort, as an obligation to Christian families, or in order to train native workers. Perhaps only very dimly and as an incidental feature was there any conscious social purpose. Pupils, on the other hand, sought the education offered, and were encouraged and often financially aided in doing so by families or relatives, almost entirely because of the economic advantages it procured.

No longer, unless it be in remote regions and pioneering conditions, are schools needed in order to give access for evangelistic effort. No longer are the students drawn chiefly from the Christian constituency. Inexorable economic laws compel private schools to charge much higher fees than the steadily improving government institutions and Christian parents are therefore often driven to sending their children to the latter. Even could all such children of Christians afford the expense or be given scholarships, there are not enough of them to constitute a majority in the constantly swelling enrollments which are again due to the working of economic or other non-religious factors. Even less can these schools be thought of as conducted primarily to train Chinese workers for organized Christian activities. Again economic and other causes have reduced the number of those educated youth who can be absorbed into Christian work. There are probably many more who are ready to enter such service, or could be persuaded to do so, than there are suitable positions for them. From the standpoint of students applying there has also been a shift from the almost invariable hope of increasing one's earning capacity by acquiring English or other subjects well-taught in mission schools. Now the motive is because of failure to be accepted by one or another of the better government universities, or because of superior physical equipment or comfortable living conditions, or because of English or some other special subject for which a particular Christian college has a reputation, or because of its aristocratic or academic atmosphere, or—and this is a surprisingly common reason—because the parents recognise a certain moral tone and strictly enforced discipline, or in case of many of the choicest students because they are attracted by the ideals of the institution.

But apart from the utterly divergent aims of those primarily concerned with these schools in the past there have developed very substantial gains to the Christian Movement, the Chinese nation and the cause of international goodwill. It is perhaps these by-products or concomitant results which will seem hereafter to have been the largest and most lasting achievements of this educational adventure. In what follows the writer has higher and professional education primarily in mind, because in this he is on more familiar ground, but elementary and secondary schools can be equally well included and in any case they are essential elements in the whole program.

For the Christian Movement these colleges have in varying degrees made it transparently and convincingly clear to the educational Chinese public that Christianity is not a superstition nor an obscurantist anachronism but is entirely compatible with the methods and the discoveries of natural science as well as with all other phases of modern knowledge and scholarly inquiry. The immense value of this is none the less real because somewhat diffused and intangible. They have also given evidence to an extent not paralleled in any other form of missionary effort that Christian faith and patriotism are not only not in conflict but are mutually strengthening. The aid this has been at a time of intense nationalistic awakening can easily be overlooked. They have given demonstrations of how a community lives when consciously endeavoring to apply the principles of Jesus to all of its practical affairs. The institution becomes thus in its corporate existence a witness to the meaning and value of religious belief. Each one is a sort of matrix in which Chinese Christian teachers and their likeminded students are fashioning concepts of Christian thought and practise in relation to contemporary Chinese needs which will mould their own behavior and supply patterns which other educated Chinese can appreciate and apply. No religion could become established in the national life, in China of all countries, that did not win the respect of the intellectuals and provide facilities for learning that maintained the highest academic standards. This unique and indispensable contribution the Christian colleges can claim not unworthily to have made in addition to the nurturing of students who came to them as Christians, or became so before graduation, or entered upon a type of Christian service that would not otherwise have been possible.

For the Chinese nation these colleges have supplied whatever spiritual values their elucidation of the Christian message and enriching of the Christian movement may have meant in terms of public welfare. They have trained large numbers of young men and women who not infrequently in high position, more often in less conspicuous tasks, have been among the most intelligently useful leaders in all forms of national progress. Whether themselves professing Christian allegiance or not they have very generally formed ideals and lived accordingly, as would not have been true had they not studied under such conditions. These colleges have from the beginning been pioneers, creating new careers for their students setting standards for the purely Chinese schools which have been subsequently established, experimenting freely in vocational or professional courses or in other untried adventures as the more rigidly patterned government institutions could never have attempted. They have fostered a patriotism all the more intelligently discriminating and determined because of their foreign relationships, while at the same time they have been generating centres of international goodwill. Certain institutions have made notable contributions toward economic betterment as for instance in agriculture and rural reconstruction, in cultural advance as in Chinese studies with western critical or comparative techniques, in beauty or efficiency of physical

equipment, and in cooperation with local agencies in the meeting of specific needs. They are now under predominantly Chinese leadership and for all practical purposes integrated into the national system of education with both the benefits and the supervisory control that this implies.

In the present welter of international relations the fact that knowledge of western political and social institutions and of western achievements in science and industry has been so largely mediated to China through schools of this type may have an importance to students of later generations impossible for us to appreciate. But that they have largely helped in laying a basis for peaceful, friendly and mutually beneficial intercourse with other countries is evident to all who are familiar with their graduates or with their prevalent spirit of happy harmony between foreigners and Chinese. A neighboring country with dreams of exclusive imperialistic domination perhaps exaggerates the part these schools have had in thwarting such designs, but in such charges furnishes testimony unwittingly to their constructive influence in strengthening the intention of Chinese youth to win for their country her independent status in a family of friendly nations where all issues among them are adjusted by principles of reason and right as taught by their ancient sages. To ensure such a policy in the largest single entity among the peoples of the earth, destined to become politically more unified and increasingly powerful, is of tremendous consequence to world peace.

These suggestions as to some of the unintended or unforeseen results from Christian education point the way toward its function in the future. The foreign missionary enterprise of which it has been an integral part is from its very nature alien to China and temporary. But the spiritual energies released find continuing forms of expression adapted to their own environment. The Christian colleges are an instance of the working of this principle. In the finest and fullest sense they now belong to China, recognised and aided by the Government, endorsed by public opinion, each with its own enlarging constituency of graduates and supporters. But they are also an abiding evidence of the earlier missionary impulse and a medium through which this can continue to bear its witness to the saving power of Christ and the purpose of His followers to establish everywhere the Kingdom of which He taught and for which He lived and died. As opportunity for missionaries to engage in direct evangelistic work becomes more restricted, these colleges furnish facilities and favoring influences both for such activities by western teachers and the nurturing of the educated Chinese leadership, both professional and lay, without which all foreign evangelism must ultimately fail.

But the Christian mission of these colleges is in no sense limited to their evangelistic or ecclesiastical usefulness. In their effort to aid the nation in its challenging task of social reconstruction they are most truly expressing the Christian spirit. When faithful to their religious origin they will seek nothing for themselves except—



as separate institutions and as a correlated group—to have their proper share in the service of the nation. It is in order that this service may be distinctive and dynamic in its spiritual quality that the religious character of the institution should be preserved rather than merely or mainly as a propagandist agency. To maintain this spiritual vitality in its higher reaches a nucleus of western members of the faculty and a close connection with mission boards or other Christian agencies in the West is essential. In these colleges the Christian faith of western friends of China can thus come to rich fruition in making possible manifold forms of human welfare and of reconstructive activity as this vast population is emerging from the ferment caused by new forces impinging on its ancient folk-ways and passing into its new formative period. It is of incalculable importance not only to China but to all mankind that these new psychological, philosophical, and emotional attitudes, and the new structural forms of racial life which they are creating spring from the noblest ideals and truest knowledge that humanity has yet attained. In China's development a surprisingly small percentage of educated men and women, inspired by moral purpose, will have an influence out of all proportion to their numbers.

From considerations such as these it would almost seem that the function of the Christian colleges in the future may be even more important than in the past. One almost dares the assertion that nowhere in the world today can the same amount of money do more for human and religious progress than in equipping these Christian colleges of China for performing more worthily a function the surpassing significance of which thrills the imagination.

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## On the Function of Christian Schools

J. USANG LY

**A**LL Christian schools in China as in other lands are common in function—as they have a common aim. In other words, the chief function of Christian schools is unique; it links them up throughout the world. What it is can be observed, explained, and applied in the light of history—the history of Christianity, which of course includes the history of Christian schools. Just because of this we Christians can feel assured that with every Christian school there is the same Christian mission. If, for any reason, this is ignored, suppressed, or camouflaged so as to become defunct, a Christian school becomes ill, is crippled, or perhaps “dead”, even though there may be physical expansion with governmental or alumni support.

There are tendencies and arguments that Christian schools in China, under the pretext that they exist for the Chinese, should go on just like other schools to be reorganized and administered according to the Chinese “law”. With Christian colleges and universities, therefore, emphasis is to be laid on engineering and science; and the so-called liberal education, not to say theology, metaphysics, or



philosophy, will fall behind in the Christian movement for education in China. Leading Christian Chinese in the movement are saying that while the Chinese demand is to be thus satisfied, the Christian spirit can be preserved somehow and even more conversions may be brought about than before.

The seriousness of the question whether there is now in fact a voluntary suppression of the historical or functional development of Christian schools in China may be seen from a layman's point of view. In "*Man The Unknown*" by Dr. Alexis Carrel, for example, there are warnings of danger to those who let education become onesided to the neglect of the development of the immeasurable qualities of man.

Thus writes Dr. Carrel: "It will be difficult to get rid of a doctrine which, during more than three hundred years, has dominated the intelligence of the civilised. The majority of men of science believe in the reality of the Universals, the exclusive right to existence of the quantitative, the supremacy of matter, the separation of the mind from the body, and the subordinated position of the mind. They will not easily give up this faith. For such a change would shake pedagogy, medicine, hygiene, psychology, and sociology to their foundations. The little garden which each scientist easily cultivates would be turned into a forest, which would have to be cleared. If scientific civilisation should leave the road that it has followed since the Renaissance and return to the naive observation of the concrete, strange events would immediately take place. Matter would lose its supremacy. Mental activities would become as important as physiological ones. The study of moral, esthetic, and religious functions would appear as indispensable as that of mathematics, physics and chemistry. The present methods of education would seem absurd. Schools and universities would be obliged to modify their programmes. Hygienists would be asked why they concern themselves exclusively with the prevention of organic diseases, and not with that of mental and nervous disturbances. Why they pay no attention to spiritual health. Why they segregate people ill with infections, and not those who propagate intellectual and moral maladies. Why the habits responsible for organic disease are considered dangerous, and not those which bring on corruption, criminality, and insanity. The public would refuse to be attended by physicians knowing nothing but a small part of the body. Specialists would have to learn general medicine, or work as units of a group under the direction of a general practitioner. Pathologists would be induced to study the lessons of the humours as well as those of the organs. To take into account the influence of the mental upon the tissues, and vice versa. Economists would realise that human beings think, feel, and suffer, that they should be given other things than work, food, and leisure, that they have spiritual as well as physiological needs. And also that the causes of economic and financial crises may be moral and intellectual. We should no longer be obliged to accept the barbarous conditions of life in great cities, the tyranny of factory and office, the sacrifice of moral dignity to economic interest, of mind to money, as benefactions conferred upon us by modern

civilisation. We should reject mechanical inventions that hinder human development."

Again he insists: "In order to promote human progress, it is not enough to hire architects, to buy bricks and steel, and to build schools, universities, laboratories, libraries, art institutes, and churches. It would be far more important to provide those who devote themselves to the things of the mind with the means of developing their personality according to their innate constitution and to their spiritual purpose."

Christian schools without Christian education, one may therefore say, really cannot exist. Becoming predominantly technological a higher Christian school endangers its own principal function.

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### Function of Christian Colleges in Modern China

Y. C. TU

**N**O one can deny that modern education was first ushered into China by Christian agencies. The fact that a large number of persons now occupying prominent positions in public life have been brought up in Christian institutions is a silent, but unchallengeable witness to the contribution made by these institutions. However, conditions have greatly changed since those pioneering days. During the last decade, these institutions have had to make changes which they never thought would be required of them to make, at least not so soon. They have had to adapt themselves to a national system of education, which undoubtedly takes away from them part of the freedom of action they enjoyed in times past. They have had to face a keen, in some cases an almost too keen, scholastic competition from secular institutions which have sprung up in large numbers all over the country. Furthermore, the constituencies which supported them with whole-hearted and devoted enthusiasm in times past are at present undergoing a period of rethinking and re-evaluation. Out of all this there naturally arises the question: "What is the function of Christian colleges in modern China?" The environment, and the new social and political forces that have been set free are beyond their control. If they are to make any contribution at all, they must make it in that new environment, and amidst these new forces. This article is written in answer to that question, not by one who has any direct responsibility for any of these institutions, but by one who has spent a good many years in one of these institutions, and who firmly believes that Christian education has a distinct function to perform in modern China, and, for that matter, in any modern nation.

Events of late years certainly show that the world is far from being right. It is even feared that the world is heading towards a catastrophe of the first magnitude. In fact, civilisation itself is at stake. Is it not singular that with all the material wealth science has enabled mankind to wrestle from the earth, with all the varieties of power and methods of utilisation that technology has placed at our disposal, with all the capacities for work that modern methods of

organisation have developed, we who made these things possible, are about to perish by our own inventions? These things have been evolved through education. Through education, and education alone, must we seek the way out. As Julian Huxley said: "The most momentous problem facing mankind today is 'what' to do with the powers modern science has placed into our hands." I can think of no other way except education through which that momentous 'what' can be adequately and satisfactorily answered.

Education in the past has deliberately evaded that question. What it has struggled to maintain is 'freedom'...freedom for the faculty and freedom for the student. No theory or doctrine should be barred from the academic campus, no proselyting should be allowed. The student is given free access to all thought and left to make his own decisions. No one can deny the invaluable nature of this treasure of freedom, from which so much truth has blossomed out. It has been and still is a difficult struggle to maintain that freedom. On the other hand, who can deny the necessity for answering Mr. Huxley's 'what'? For on it hinges the future of mankind. No educator will think of filling a university library with millions of volumes, crowding a laboratory with a maze of intricate apparatus and machinery, and turning the student loose among them, and letting him "swim or die," without giving proper guidance and advice. Should a student then be permitted to wander blindly amidst all the 'whats' of life without proper guidance?

Christian education, to my mind, can no longer be for the narrow purpose of propagating or perpetuating the doctrines and beliefs of a certain sect, or limited to the training of professional workers for a certain church or to the supply of lay leaders to Christian organisations. All these are of value, but not primary. Nor is it to supply the needs of education in regions where educational facilities are not yet fully developed. This is good Christian service, but not fundamental. The fundamental purpose, to my mind, is to guide the youth of the world to seek the Christian answer to that all important 'what'. If this question is answered in all seriousness and sincerity, these other things will take care of themselves.

Furthermore, this question must be answered not only by one people, but by all peoples. It is not a question peculiar to one nation. It is a question facing mankind as a whole. Science has brought us together. We live or die together. International isolation is a thing of the past. It is hopeless for China to dream of returning to the simplicity and peace of the past, no matter how much we may wish it. We have come into the family of nations, and we have come to stay. So it is with any other nation.

Modern China is emerging. What she will be, no one can foretell. What answer she will make to that 'what' is yet in the process of formation. If she is to take the revengeful attitude, there is no question about what answer she will make. China, with her millions and her resources, will be a power strong enough to swing the destiny of mankind. Christian education has helped modern China to emerge. Can we say its work is done?



China is rapidly undergoing the process of modernisation and reconstruction. Whether that process is to result in the benefit and welfare of the masses entirely depends upon what answer her educated people make to that same 'what'.

It may be urged that such a function may be sound in principle and highly plausible, but at a time when all the forces of the country, political, social, and educational are being marshalled by the government for the sole purpose of national defence, for the preparation for some major national emergency not far distant, it is questionable whether the Christian institutions can do any more than comply with the demands of the government. We have come to a 'crisis in education'. Regimentation is now taking the place of freedom. To produce technical experts for the industrial and commercial needs of the country, to train teachers to supply the needs of a fast expanding educational program, these functions and others like them are certainly welcomed by the government and will fit in with the general program of national reconstruction. These functions are worthy enough, but wherein do they differ from those of other institutions? The name 'Christian' then becomes a label only, without substance. The name, to mean anything distinct at all, must imply not only the production of the type that the state requires, but also provide 'growth beyond the type', to borrow professor Hocking's phrase. Also, that growth is to be along Christian lines. The state has the perfect right to demand the type, and has the right to enforce it. We must be Chinese and serve China. At the same time we can be *Christian* Chinese and serve China in a *Christian* way.

The question, of course, is "Can we be allowed to provide this extra growth in modern China?" The regions of the world where such freedom is allowed seem to be shrinking. Is the door to be closed in China too in the near future? To a large extent it depends upon ourselves. If the growth beyond the type proves to be detrimental to the best interests of the country, it will not be allowed. I can not see how the real spirit of Christ can be detrimental to the *real* best interests of any nation. What China desires is nothing but freedom to solve her own problems without interference, to be treated equally by other nations, and to live peacefully with her neighbors. What true Christian can deny such privileges and ambitions to a nation? Furthermore, the Christian institutions have made important contributions to the country in the past. They have won a prestige which is not easy to efface. If they continue to serve the best interests of the country and at the same time keep alive their Christian motive, the momentum of their past success ought to carry them through the trying times ahead. However, to keep alive the Christian spirit does not mean the maintenance of traditional and orthodox ideas and practices. It ought to mean a new and courageous interpretation of the spirit of Christ in the light of modern experience.

Finally, just a few words concerning the conditions necessary for the accomplishment of the aforesaid function. The institutions must be, in every sense of the word, true communities of Christian scholars, (missionary and Chinese), men and women not only consecrated to Christian service but also of high intellectual standing.

There must be pervading through the community a unity of purpose, and a genuine spirit of Christian fellowship. Besides, there must be an atmosphere of friendship between the faculty and students. The answer to the 'what' is, in the last analysis, a personal one. The true answer can only grow out of an insistent search for the truth, and personal fellowship with like-minded people.

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### What is the Function of Christian Medical Work in Modern China?

F. C. YEN, M.D.

**I**N response to a request from Dr. Rawlinson, I shall try to write a few words in answer to the above question.

**I. The Pioneering Period:** The early pioneers of modern medicine in China, who reached this country at the beginning of the nineteenth century, were nearly all missionary doctors. The pioneering period lasted for a surprisingly long time, at least through the greater part of the first hundred years. The early medical missionaries unquestionably rendered effective service to thousands. If we include in their number some of the stalwart and unselfish doctors on the East India Company's trading vessels to Canton we know it was they who brought Jennerian vaccination to China, operated successfully for cataract, for stone in the bladder, and for other conditions. Why, then, did it take so long for the system of medicine which they brought to China to gain permanent foothold?

In the first place, the Chinese everywhere were satisfied with their national system of medicine, and saw no reason for yielding to the claims of superiority made by the newcomers. Whether relying on tested herbals, or on the mystery-magic formulae and incantations of soothsayers and priests, Chinese medicine had an anchorage not easily disturbed. Both native practitioners and temple attendants fought the innovators who were threatening their power and prestige. There was enough credulity and superstition among the people of every class to make them heed the warnings of the old-fashioned doctors and exorcisers.

Again, modern medicine came to China side by side with signs of Western military aggressiveness. People could not be sure, when a ship came up the Pearl River, whether it carried friendly traders and doctors, or brought cannon and fighting men.

Conflict arose. The medical missionaries, like other Westerners, were kept apart in a secluded area at first; and, later, remained in compounds, somewhat aloof, often apart, from the main stream of Chinese life. The newly-arrived doctors made little effort to understand the old Chinese practice, or to analyse the age-old drugs. Thus, they failed to capture the imagination of the masses. Both the Chinese and the Western mind remained rigid and unyielding. Each believed its own system of medicine to be the better.

Furthermore, the Chinese quickly became aware that, in the hospital work of the medical missionaries, the sending societies insisted that evangelism be made the chief objective. Later, when

they began to teach, it was observed that their primary aim was to provide staffs for their own hospitals, rather than to establish modern schools for those who wished to be trained for modern medical practice. This was a perfectly natural procedure for those early doctors. Their resources were extremely limited. They could only undertake a severely restricted program of medical service and teaching.

Finally, even though the medical missionaries were foreigners, they might have achieved more through that first century if they had found a way to work together and to develop a united and co-ordinated plan for their medical advance. Medical work carried on by Roman Catholics was wholly unrelated to that of the Protestants; while among Protestants as well there was little team work between the members of different societies. These and other factors contributed to make the pioneering period of modern medicine in China unduly protracted; and, even when it came to an end, to make its results less convincing, less widespread, than might have been possible under different conditions.

**II. The Present Situation:** The Chinese Government is now assuming definite responsibility for the health of the people. It has already evolved a national program of medical service and medical education. The progress achieved during the past five years has been rapid and widespread. The Wei Sheng Shu (National Health Administration) has been organized to put into effect a national program of preventive medicine, public health, and medical service. This program looks to the ultimate adoption of State Medicine, a system under which health service will be provided for the entire population, with special attention to those living in rural areas. Acting under the guidance of the Wei Sheng Shu, provincial and municipal health administrations have already been set up in a number of provinces.

Medical education is to be controlled by the Ministry of Education. This Ministry has organized a Commission on Medical Education, which has undertaken to formulate methods of training for every type of personnel needed for the national health service. Government medical schools have been strengthened; private medical schools are receiving substantial grants-in-aid from the Ministry, and several new schools are being launched. Conspicuous among these is the National Chung Cheng Medical College, established at Nanchang as a special experimental school, where new methods can be worked out for training the various types of personnel needed for a system of State Medicine.

**III. The Place of Christian Medical Work in Modern China:** The Government having assumed such extensive responsibilities, and having launched so large a program, what is to be the place of Christian medical work? A few suggestions follow as to ways in which Christian hospital and educational work may be made effective and permanent.

1. Since missionary societies are able to provide only limited personnel and financial aid, their medical work must be better co-ordinated than ever before. Its forms of activity must be effective-



ly united, and it must outline for itself a definite health program which may become the outstanding contribution of the Christian medical enterprise. This is likely to mean a certain amount of limitation and concentration of hospitals. It may mean turning some hospitals over to the care of responsible Chinese Christian physicians, to be operated with the aid of local Christian hospital boards.

2. Christian medical work must become more definitely related to the life of China. While retaining its independence, it should be integrated with the health program of the Government. Christian hospitals should seriously consider making their contribution in rural areas rather than in large cities. Their great opportunity may well lie out in the countryside.

3. In medical teaching, the Christian forces should concentrate even more than in the past. There should be fewer schools and these should be featured by work of high professional calibre. These schools should seek to have as great financial resources and at least the professional calibre of the schools conducted by Government.

Institutions maintained in this way, imbued with a genuine Christian spirit, eager to become naturalized in the soil, ready to fit in with the Government's health programme, and maintaining high standards of teaching and practice, are certain to have a permanent place in China. They may confidently expect material help from Chinese sources, both Government and private; and may look forward to continuing as indispensable units in China's health program.

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## The Function of Christian Medical Work in Modern China

H. OWEN CHAPMAN

**F**OR a hundred years the medical missionaries of the Christian Church have been working in China. Throughout this period, as the work has developed and spread, their activities have steadily become more complex and varied. The unpretentious street out-patient dispensary and country itinerating tour have developed into well-run modern country and city hospitals. Ignorant coolie attendants have been replaced by dressers, then "hospital assistants" or apprentice doctors, and finally well educated doctors with diplomas from the splendid Christian medical schools. A collateral line of development within the last thirty years has created the modern nursing profession of China and yet another has provided a technical Chinese literature for each of these two professions. During the last decade there has been no further increase in the number of mission hospitals but, as is clearly revealed in Snell's exhaustive enquiry<sup>1</sup> there has been a phenomenal improvement in the professional standards, plant and equipment, Chinese medical and nursing staff, and such auxiliary personnel as trained dispensers and laboratory technicians.

1. "An Enquiry Into the Present Efficiency of Hospitals in China" by John A. Snell. C.M.A. Special Report 1934.

But amidst all this rich diversity of action there has been one governing purpose, one steadily burning enthusiasm—the determination to show forth the love of God in the healing of the sick—to which all these varied activities were subsidiary. It has been throughout a religious enterprise and can only be understood and evaluated on this basis: doctors who were actuated merely by a broad humanitarian altruism either did not come to China or, after a short time in the missionary ranks, drifted into other more congenial fields of work.

But during the last few years the whole basis and purpose of medical mission work has come under a heavy cross-fire of enquiry and criticism. The American commission of enquiry of 1932<sup>2</sup>, however superficial its observations may have been in many instances,<sup>3</sup> did succeed in compelling a fundamental review of the whole situation.

A more recent critic still is Dr. A. Stampar, who was sent out by the League of Nations to report on medical progress and public health in China, and handed in his final report at Geneva on October 15th, 1936. When he states that mission hospitals “hardly touch the life of the poor”, that “the number of free patients *must* be very small” and finally that “the *average* fee for in-patients is between one and three dollars per day”, nobody who has the least first-hand knowledge of mission hospitals and their work will take him seriously. But when he maintains that the admittedly great contribution of the medical missionaries has been “rendered less valuable than it might otherwise have been” by their failure or refusal to pool their resources and efforts and that, instead of concentrating on curative work in their town hospitals, they should have thrown their weight into preventive medicine in collaboration with the rural work of the government health administration, he alludes to a very live issue which is at present under the earnest consideration of the whole Christian medical organisation of China.

For Stampar there is no question: he states categorically that, because of the present orientation of medical missionaries, “they have often failed to be rewarded by achievements commensurate with their energies.” He even goes so far as to say that the difficulty of securing collaboration between the Government and the medical mission forces is “due in great part to the extra-territorial rights of the mission doctors”, or in other words that it is a great pity that the Government has not the power to seize the hospitals or otherwise coerce them to substitute its programme for their own.

However we may deprecate such a prejudiced and *ex parte* statement, it is worth while seriously to consider whether the traditional character of medical mission work, which has hitherto been taken for granted, is indeed the right line to take to-day or whether we should not better serve God and his Kingdom by throwing all our

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2. See “Re-thinking Missions” W.E. Hocking. Harper & Brothers, New York, 1932.

3. See “Unscientific Rethinking” L. Nelson Bell, Shanghai, 1935, 2nd Edition.

efforts into the government programme of rural preventive medicine. There is a great deal of muddled thinking and vague talking on this question because most people have no clear conception as to just what this programme is: but it can be described very clearly and explicitly. The following statement is based on a recent official pronouncement<sup>4</sup> from the Government health organisation and a visit to one of the leading rural health centres in the environs of Nanking.

The smallest unit of this organisation is to be in villages of not less than 100 families, from amongst which one part-time worker will be chosen for a short course of training to prepare him to render the following services:—Registration of births and deaths, first aid dressings, vaccination against small-pox, health talks to the school-children and the persuasion of the villagers to admit more light and air into their homes and to use purer water.

In each larger village of from 5000 to 10000 inhabitants there is to be a sub-station with a trained nurse in charge. It will be her duty in addition to the above work also to do surgical dressings, to treat scabies and trachoma, to report any out-break of infectious disease, to do preventive inoculations such as those for cholera and typhoid fever and to do a certain amount of midwifery work.

Above these again is to be established a Health Station in each district with a population of from 50,000 to 100,000. The personnel of such a station is to consist of one physician, one midwife, one general nurse, and one sanitary inspector, who between them will participate in the work of general sanitation, school health, maternity and child welfare and simple curative work.

At the head of this organisation in each hsien is to be a Hsien Health Centre, whose staff will be responsible for the general administration of the hsien health programme and who are to have at their disposal a hsien hospital of not less than 30 beds and a hygienic laboratory.

From a dispassionate consideration of this programme the following points seem to appear:—

(a) It is about as inexpensive a scheme as could be devised, especially in the smaller units, deliberately omitting as it does all difficult treatment of disease, which is relatively very costly. It is thus a realistic attempt to adapt methods to the stupendous problem of the poverty of the Chinese countryside. At the same time it is likely to be at best a good many years before the Government will have the resources to establish these larger centres on a nationwide scale.

(b) If and when it is really carried out on a national scale it will have a very significant effect in raising the health standards of the Chinese people, especially as it would provide the machinery by means of which such scourges as hook-worm, schistosoma, round worm, kala-azar and malaria could be dealt with progressively as money became available.

4. Lecture by D.P.Z. King to the Nankin conference of the Nurses Association of China, 1937.



(c) It will require a larger army of subsidiary workers, who will have to be trained and directed by people of far higher and broader scientific outlook than can be provided in adequate numbers by the government organisation.

(d) For long the Government scheme must remain, as it is at present, predominatingly preventive in spite of the fact that a few large first-class government hospitals have been built. The great mass of medical and surgical diseases (minus the few important items which may be gradually eliminated by the preventive work) will still throughout most of China remain untreated or mal-treated as before, because the little group at the Hsien Health Centre, with their thirty-bed hospital and the responsibility on their shoulders for the organisation and administration of the preventive work for 100,000 persons, will not be able to touch more than the fringe of this urgent need even if they should have sufficient funds available. These sick people in desperate need of treatment will continue year by year to look more and more to the Christian hospitals for treatment.

(e) This public health scheme, for its effective development and administration, needs to be completely under government control as in India and other countries.

What is the Christian medical programme vis a vis this great Government scheme? Should it collaborate in its realisation? If so, then in what way?

To assist in answering these questions we should consider a little more closely what is at the heart of the Christian church's medical work. This has always a two-fold aspect: on the one hand it is eager to heal the body as well as the soul of those who suffer; and on the other it is deeply concerned with the character and spirit of those whom it employs in this work. To the patient the Christian hospital means salvation from sickness and suffering and sometimes from sin. But to the doctors, nurses, servants and auxiliary staff (numbering in any modern hospital nearly as many as the patients) the hospital stands as a school for the teachings of Jesus Christ, a training ground for the development of Christian character, a light to the world "as a city that is set on a hill and cannot be hid."

The most indispensable function of the Christian hospitals, strange though it may sound, is not the curing of disease: that would still continue, though on a much reduced and less efficient scale, if Christianity were entirely eliminated from the country. This is well illustrated in Japan, where the treatment of disease is now very little dependent on Christianity. The most essential activity of the Christian hospital is the creation and establishment on an enduring basis of a certain quality of character in the medical and nursing profession, which is not found except in Christian organisations or those that inherit from an ancient line of Christian tradition. This it is which we have received from our forbears; and this is the most precious gift which we can hand on to the young and rapidly growing professions of this land. If it should ever happen that this witness disappears from the mission hospitals, then truly they will have become as "salt which has lost its savour" and their *raison d'être* will no longer remain.

From the point of view of producing this quality of character the therapeutic work of the hospitals is all important. There is something in the intimate personal relationship with suffering and helpless patients peculiarly favourable to its development and suitable for its exercise: and this is not realised to anything like the same degree in district preventive work.

Also, as all educationalists know, successfully to foster such a spirit in alien soil it is necessary, or at least very advisable, to have a carefully selected and intensive environment. For this reason mission hospitals usually take care that there shall be a substantial proportion of Christians, at least amongst the senior staff; and when this is done it usually follows that, though many non-Christians join the junior staff, they become Christians before they leave the hospital. The team spirit of such an institution, doctors, nurses and servants, men and women, Chinese and foreign, Christians and non-Christians, all uniting together in the spirit of Christ and under his banner in the close comradeship of intensive work for the sick, can only be realised by one who has lived and worked in this atmosphere. It is not possible to reproduce it in the far-flung net of a rural health service.

None value more highly the quality of life turned out by these institutions than the officials of the Government Health Administration itself. They are continually, by scholarships and other means, seeking to enlist the trainees of mission hospitals in the various forms of government service; and the supply is always inadequate to meet the demand. Years ago in famine work in a certain part of China the Government Health Administration had established a number of mat-shed hospitals in the midst of the swarming masses of refugees. These were manned under very primitive conditions by volunteer doctors and nurses from various parts of the country. One day a high official from Nanking, on a tour of inspection, asked the local Government Medical Officer in charge of these hospitals:—"Why is it that you employ such a large number of nurses from the Christian hospitals? Why don't you get more from our own institutions?" The reply was:—"Don't you know that, if you want to get nurses willing to work under such conditions as these, you have to go to the Christian hospitals for them?"

One further consideration: it is a matter of history that never in the progress of medicine in any country has an adequate organisation of preventive medicine been built up except on the foundation of, and using the personnel provided by, a well established therapeutic service. Doctors first rise up to meet the needs of the individual patient: it is only in a later development that their horizon is enlarged and they use in the service of preventive medicine the knowledge and experience gained by therapeutic work. Similarly it is only after the general public has developed such a conception of the supreme value of the individual as will inspire every effort to cure his disease and save his life that the wider and less tangible conception of public health makes any appeal to it.

Perhaps the best illustration of the realisation that an effective public health service can only be built on the sound foundation of

thorough therapeutic work of the best quality is the action of the Rockefeller Foundation in China. This institution is in some aspects the greatest public health organisation in the world; and it is directed specifically for the ends of preventive medicine. And yet, when it began work in this country some twenty years ago, its principal and out-standing effort was the building of a great therapeutic hospital in Peking and the founding of a medical school in connection with it where doctors and nurses are trained primarily to treat the diseases of individuals, although the purpose and hope of the Foundation is that they shall ultimately use this knowledge and experience in the public health service. In the face of such a signal example as this, how can there be any suggestion that the Christian hospitals, whose function par excellence is the treatment of the individual, should tolerate any weakening of this sacred trust?

Is the conclusion then that the Christian hospitals should have no share in the government public health work nor place in its programme? On the contrary, provided their own essential function is clearly recognised by all and their own indispensable work is not appreciably weakened, they can and should take a very great part as an invaluable ally to the government undertaking. Several lines that this help should take are suggested by the above considerations and may be outlined as follows:—

(a) Their greatest function, and one which no other organisation can carry out in their place, is the training of Christian nurses or doctors (or at least those who have learned to work in the spirit of Christ) who will enter the public health service and the various other activities of the medical and nursing profession of this great nation, and will carry that spirit with them.

(b) Mission hospitals should include as much public health work in their programmes as the strength of their staffs will permit; and this for three reasons. The work has in itself a high intrinsic value: such participation will demonstrate to the Government, central and local, the hospitals' co-operative spirit: it will also inculcate a right attitude on national affairs in the personnel they are training. There are obvious reasons why mission hospitals in the past, like the Government itself, have fallen far short of their opportunities in this line; but during the last few years, up and down the length and breadth of China, they have been exploring the possibilities of this new avenue of service. In some cases they have co-operated with the government health service: in other cases, where there was no government health service, they have themselves founded rural health organisations, but rather of a therapeutic character than preventive as in government work. It is widely recognised that much remains to be done, and will be done, in these directions; and when this development has been accomplished the Christian hospitals will be recognised more widely as part of the warp and woof of the nation.

(c) Because of the inability of the Government, now and for many years to come, to establish or to operate the number of hospitals that are required to treat China's sick, and because its public health workers will nevertheless more and more be besieged with demands for such service, the Christian hospitals have a great opportunity



to assist the Government by serving as base hospitals to which its rural workers and field hospitals may refer the more serious and difficult cases of illness.

Their distribution in some two hundred of the most important towns in China puts them in an unrivalled position to undertake this responsibility.

(d) Scattered here and there over China there are a few mission hospitals which, for one reason or another, it has become impossible to operate as before: in some cases they are shut down and empty, in others they are being used for various purposes. But in several cases a very happy new use has been found for the plant by making it available as a Government Hsien Health Centre.

(e) Apart altogether from the Government programme there is another line of development which has been very characteristic of mission hospital policy in recent years. In the big cities, and even in the smaller towns, one hospital after another has been reorganised under a local board of directors comprising as a rule representatives of the missionary society, the local church, the leading business men and sometimes the local officials. At the very least such a reorganisation gives the hospital a more assured local standing, while in the most successful instances it has won it the position of the city hospital with steady support from the business interests, generous contributions from the philanthropically-minded for its charitable work and a definite place in the public health scheme of the local authorities.

In these and many other ways the Christian medical enterprise, while faithfully preserving its essential function and witness, is destined to become more and more completely incorporated in the life and progress of the nation, as happened to the Christian medical work of the middle ages in many western lands.

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## Centenary of the Open Bible

W. H. HUDSPETH

**N**EXT year, 1938, it is proposed to celebrate in England the Fourth Centenary of the publication of the Bible in the English language, and of the provision that an English Bible should be placed in every parish church. All Christian churches are being called upon to share in this commemoration. It is hoped that thereby the spiritual life of the whole country will be enriched, the witness to the Gospel strengthened, and the Christian's service in the extension of the Kingdom of Christ in all the concerns of the modern world increased.

Although such celebration has peculiar significance for English people, all lovers of the Bible will be interested to know that a commemoration of this nature is to take place. It is hoped that such a movement, if supported on a wide national scale, will have far-reaching results upon the religious life of the English people.

An open Bible was the greatest gift of the Reformation to England. The celebration is concerned primarily to focus attention upon the Bible. Everybody will be reminded that four hundred

years ago, a Royal Injunction was issued ordering that an English Bible should be placed in every church in the country, and to which the parishioners were to have free access.

Thomas Cromwell, Earl of Essex (c. 1485-1540), was the Cromwell to whom Wolsey in Shakespeare's King Henry the Eighth addressed those memorable words:

"O Cromwell, Cromwell!

Had I but serv'd my God with half the zeal

I serv'd my king, He would not in my age

Have left me naked to mine enemies."

This same Cromwell, anxious that there should be a Bible set up in every parish church, was successful in obtaining a license from Henry VIIIth for the printing of a version of the Scriptures, known as Coverdale's, as well as for one called "Matthew's" Bible (of 1537)—a translation compiled by John Rogers, the Literary Executor of William Tyndale, that great Englishman who, because he was a translator of the Scriptures, had been strangled and burnt (in 1536).

The "Matthew" Bible incorporated almost the whole of Tyndale's work so that Tyndale is rightly regarded as the father of the modern English New Testament.

On October 4th, 1535, Miles Coverdale, a native of Yorkshire, issued the first printed English Bible from an unknown continental press, and a little later copies were smuggled into England. Of this edition several copies still remain. One is in the library of the British and Foreign Bible Society in Queen Victoria Street, London.

In September 1538, the Royal Injunction was issued and the Scriptures made free and available to all. This Injunction is well worth quoting: "You shall provide on this side of the Feast of Easter next coming, one book of the whole Bible of the largest volume, in English, and the same set up in some convenient place within the said church that you have care of, where your parishioners may most commodiously resort to the same and read it; the charges of which book shall be rateably borne between you, the parson and the parishioners aforesaid. . . . You shall discourage no man privily or apartly from the reading or the hearing of the said Bible, but shall expressly provoke, stir, and exhort every person to read the same, as that which is the very lively Word of God."—This was the Magna Charta of the English Scriptures.

"The whole Bible of the largest volume" of which the Injunction speaks, was already preparing. Thomas Cromwell had set Coverdale to the task and this extraordinary man had gone over to Paris to publish it. Eventually, thanks to the Inquisition, the book was finished in England, the French press and compositors alike being brought over to London to complete the task.

In an essay in the November, 1935, number of the *Contemporary Review*, by that great Methodist preacher, Dr. Scott Lidgett, the purpose and spirit of the commemoration have been admirably described. From that article, entitled: "The Reformation and the English Bible" we take the following paragraph:

"It was providential that, in face of the dangers and opportunities then created (i.e., by the Renaissance and Reformation), the new access to the English Bible introduced the plain man afresh to Hebrew literature, to a religion which, though, and because, it was truly Catholic, was instinct with the spirit of personal freedom and responsibility, while it supplied the background through which individual freedom was saved from anarchy by entrance upon a great spiritual and moral inheritance, to be freely appropriated for the guidance of personal life. Access to the English Bible at once inspired and corrected individual freedom by giving it a *faith*."

Before the year 1500 the English people had never known the Bible in their own tongue. When the Bible was translated into English it immediately made its way into the life of the nation, colored popular speech and took possession of the hearts and minds of Englishmen. This Bible became known, as Tyndale had desired, to craftsmen and to "the boy that driveth the plough." It rooted itself in England as a native tree, like one of her own oaks, and as deeply affected English literature. The translation of the Bible into English was a decisive event in the national history of England, and as such, is surely worthy of commendation.

Writing of a period a little later than this, John Richard Green says in his "A Short History of the English People":—"England became the people of a book, and that book was the Bible. It was as yet the one English book which was familiar to every Englishman; it was read at churches and read at home and everywhere; its words, as they fell on ears which custom had not deadened to their force and beauty, kindled a startling enthusiasm."

"As a mere literary monument, the English version of the Bible remains the noblest example of the English tongue. Its perpetual use made it from the instant of its appearance the standard of the English language."

Unfortunately the Bible does not now hold the same place in English life which it held formerly. Today there is immense ignorance of the Bible, though it is pleasing to note that there is an increasing demand for instruction on it, in the light of the new knowledge about it which has come to us through the labors of scholars. It is thought that the time is ripe for an educational campaign in connection with the Bible, its history and abiding value, and in connection with the commemoration this is contemplated.

Who can measure the results if the Bible were more widely read in our homes? If the movement is supported on a wide scale, it will lead to the deepening of personal religion, to closer unity between the churches, and to the formation of a more united front against the anti-religious forces of our time. The days in which we live are critical, but they are full of opportunity. Secularism is active, but on the other hand there is the promise of a new interest in religion which a commemoration such as is proposed will foster and direct into fruitful channels.



## In Remembrance

### MISS M. D. MORTON

Miss Manuella D. Morton died on September 30 in the Country Hospital. Miss Morton was a native of New Jersey. She came to China in 1903 as a missionary of the Presbyterian Church, engaging in educational work first in Ningpo where she was associated with her sister, Miss Annie Morton. Later her sister went to Changsha, Hunan, where she helped in the development of the well known Fuh Siang Girls' School, and Miss Manuella Morton was transferred to Shanghai to the Mary Farnham Girls' School at South Gate. The development of that school owes much to her energy and executive ability.

On October 5, 1933, upon her seventieth birthday she was granted honourable retirement by her mission. But China was her home and she chose to continue to live in Shanghai where she could retain close relationship with the many students of those earlier years. When, upon August 12 of this year, she was compelled a second time to evacuate her Hongkew home, she was taken to the Country Hospital where her death occurred. The funeral services were held in the Pahsienjao Cemetery at three o'clock on the afternoon of October second.

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### DR. F. E. DILLEY

News has been received of the death in Cleveland, Ohio, on August 9, of Dr. Frederick E. Dilley.

Dr. Dilley came to China in 1907 under the Presbyterian Mission. From 1907 to 1920 he had charge of a hospital in Peiping although he was twice released for special service, once to join in a successful fight against bubonic plague for which service he was decorated by the Chinese Government and once for service with the American Red Cross at Omsk, holding the rank of Major in the United States Army. Since 1921 he has been associated with the Temple Hill Hospital in Chefoo as head of the Department of Surgery and for some years as General Superintendent.

He emphasized the training of Christian Chinese nurses and doctors so that he was known not only as a courageous and skilful surgeon, infinitely painstaking and dependable but also as a successful teacher. He went to America on health leave in 1936 and although for a time apparently successful x-ray treatments greatly encouraged hope of recovery, the late spring brought a return of his trouble which resulted in his death after painful but patient weeks in the hospital.

Mrs. Dilley and their six sons and daughters are all in America.

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### DR. EDWIN M. POTEAT

At sixty years of age, after a brilliant record of service in America as pastor, educator, and lecturer, Dr. Edwin M. Poteat came to Shanghai to visit his two sons, who were at that time members of the faculty of the University of Shanghai, and remained here for six years, 1921-1927, as professor of Philosophy and Ethics in that University. He will be well remembered by many friends in China because of the outstanding contribution he made as teacher and speaker during those years.

After his return to America in 1927, Dr. Poteat continued his work as pastor and teacher. From 1931 to 1934 he was a member of the faculty of Mercer University at Macon, Georgia, and from 1934 to 1937.

he was professor of Ethics in Furman University at Greenville, South Carolina.

For some time before his death at Durham, North Carolina, Dr. Poteat knew that he could live for only a few months. Even so, he continued his classes until shortly before his death, and made all arrangements for his funeral. His son, Dr. E. M. Poteat, Jr. conducted the service. His oldest son, Dr. Gordon Poteat, had not reached America.

Dr. Poteat was at all times a remarkably vital Christian. His teaching and preaching deeply influenced the thinking and lives of all people who heard him.

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## Our Book Table

### CAN COLLECTIVE SECURITY AND WORLD PEACE BE ACHIEVED UNDER THE CAPITALIST SYSTEM?

WAR OUR HERITAGE—by Lash and Wechsler, International Publishers, New York—\$1.00 gold.

#### A tribute to Dr. Rawlinson

Several months ago we were asked by Dr. Frank Rawlinson to review this new anti-war book. Before we were able to write the review, Dr. Rawlinson himself had become a war victim. But death itself cannot still his voice against the war system. With a great sense of our unworthiness, we dedicate this little review to the memory of our friend, that great Christian writer and educator, who for so many years made the "Chinese Recorder" such a world power for reconciliation, righteousness and peace.

#### A New Peace Book

War Our Heritage is a 1936 anti-war book of 150 pages. The authors are two leaders of the American Student Union. It is a bold and rather cynical attack on the follies of war. Its main thesis is that the war system cannot be finally abolished, nor collective security be made effective, until a powerful political bloc will be able to remove the capitalist causes of war within the nation, and will then be able to guarantee that the military forces of the nation will be used only for actual self-defence within the national borders or for collective security without. The book is written entirely of, for and about the American people and state.

#### An Enlightened Public Opinion

The first chapter is an imaginary picture of the war hysteria and the nauseating patriotism of an imaginary next war. The second chapter, called the "Climate of Public Opinion," shows how public opinion has changed since the World War. The post-war conviction that the League and peace agencies could bring enduring peace was shattered by Japan in Manchuria and North China, and by Italy in Abyssinia. Public opinion now realizes that a League of Nations cannot be better than its component parts. Warlike and imperialistic governments will neither obey nor enforce sanctions against war. Only People's Front or Labor governments can be relied upon to maintain and enforce peace for these are not themselves involved in exploitation and repression.

#### New Hope with Soviet Russia and Socialist France

With the entry of Soviet Russia and the new support given by Socialist France under Premier Blum, confidence in the League as a force for democracy and peace is revived. One wonders if the authors

would have been quite so elated over Soviet Russia as a force against oppression and for democracy, if they had known about the recent purge, which has cost the lives of scores of the greatest Soviet leaders, who had been long proclaimed as the creators of the new Russia, as well as hundreds, if not thousands of lesser leaders.

### Threats to Peace

A brief statement of the Fascist threat to freedom and peace and of the munition maker's share in creating war is given. As the causes of war are more clearly understood, militarism has become increasingly unpopular. The struggle against compulsory military training in the schools and the brutalization of the spirit by military training is well described. The churches and youth organizations are given full credit for their work against militarism.

### Peace at any Price Pacifism

Chapter 4...not to fight for King and country," and chapter 5, "The Strike against War," are appeals to refuse participation in each and every war, as long as the government is controlled by the forces that make for aggressive war. Refusing to fight in any war would relieve the fears of Japan, say these authors. This is not so convincing.

The rise of fascist states and a whole series of aggressive wars has convinced the reviewer that "peace at any price" pacifism only encourages and increases war. For such pacifism the victims of aggression now pay with their blood.

To be fair to the authors, however, we should say that they oppose American participation, even in a war in behalf of victims of aggression, because they believe that as long as the government is controlled by the present capitalistic forces, such a war would in reality be more in the interests of American or other imperialism, than in the interests of collective security.

### The Strike Against War

The student strike against war is a thrilling story. A few thousand have grown into half a million. The daring venture of two years ago has become an undergraduate tradition. In spite of ridicule and repression, this movement has become a significant nationwide protest against war.

### Autocratic Education

Autocracy in education is attacked as an enemy of peace. When students realize that educators fear to say what they believe, it breaks down student confidence in their teachers and in the educational system.

### Summary for Peace Education

An excellent summary of minimums for peace education is given. This includes a study of the economic causes of the last war, the history of "preparedness" as a path to peace, fascism and its impulse to war, the American military budget, the different treatment for capital and labor in the Industrial Mobilization Plan, peace agencies as the League of Nations, war-profiteers and munition makers, the existing economic order and its relation to peace and finally techniques by which students can work for peace.

### Veterans of Future Wars

This is the subject of Chapter 7, and is the most exciting chapter. The V. F. W. is an organization created at Princeton as a sarcastic protest against the "treasury raids" of the bonus bill. These Veterans of Future Wars go on parades and demand their bonuses beforehand,



arguing that there is scant likelihood that they will survive the next war to enjoy their bonuses afterwards. "This movement has taken away any lingering sanctity in war." Bandages, crutches and stretchers play a prominent part in their parades. After the V. F. W., come the war profiteers, their bellies fattened by hidden pillows. Imperialism is dramatized without the aid of speech or manifesto. The aim is to show that the halo of war is only a ring of hot air.

### **Democratic Control before Collective Security**

In the final chapter, an attempt is made to set forth principles and procedures for an anti-war policy. All classes and faiths, which believe in democracy and peace, must unite against the day when some fascist nation will plunge the world into war. In such an event, America should not enter a collective security system until an anti-war bloc has been developed, so powerful that it can be a guide to American foreign policy, so as to guarantee that American participation in a war, ostensibly against aggressions, will not be actually in the interests of American or other imperialisms.

### **How to Achieve Democratic Control**

To achieve real democratic control for American foreign policy, the industrial dictators of the present Industrianization Mobilization Plan must be abandoned, armaments must be reduced, the munitions industry nationalized, war as an international policy renounced, arbitration with all nations adopted, and the "Command of the sea" policy rejected.

In case of aggressive war, American cooperation should be offered to the victims of aggression and labor should refuse to ship arms and goods to the aggressor. The labor movement must assume leadership for such a program. "Such a party could be trusted to express our interests on a world scale." We suggest that revision of the Neutrality Act, so as to help victims of aggression, would be better than to try to accomplish this by labor strikes or by labor effort alone.

### **Hopes and Dangers**

The heartening items which justify hope are the rise of labor sentiment and the growing awareness that peace can only come through basic social change and the elimination of the incentives of war found in our capitalistic imperialistic system.

### **The New Vision**

All faiths and parties are urged to unite in behalf of these visions of peace which are no longer Utopian. Let the fearful heed the signal now, "All ashore that's going ashore." The world-weary and the sea-sick should debark at once.

This struggle is not a conflict between the old and the young, nor between the good and the bad, but between two systems of life, one which is fading and one, which, despite formidable opposition, can still be formed. If the people will now resolutely struggle for this new vision, our future need not be a "funeral" but a "growing hope."

### **An Estimate**

Some parts of this book are too negative, but perhaps there is enough practical and positive to make it a valuable peace book. There is some truth in its main contention that as long as capitalistic forces control governments, all wars are in danger of resulting in imperialistic gains for somebody. But is it really true that war cannot be abolished under the capitalist economic system?

A system of police and law courts has abolished duelling within the boundaries of great federated nations, and leagues of nations as

the U.S.A. and the British Empire, etc., within the capitalist system. Legalized slavery, the greatest of capitalist interests, was also abolished within the system.

The evils of capitalism are even now in the process of being removed in the great democracies, but if we wait until socialism has been achieved before we are willing to support our governments in a collective security system, we may wake up to find that the fascist military nations will have conquered the rest of the world and make it safe for dictatorship and militarism. We must fight the evils in capitalism and the war menace at the same time.

The reviewer believes in socialism but not in class war communism. If the communist issue is forced on the world at this time, fascism and not communism will win, and then the war system will be entrenched perhaps for many generations. War may be a part of the capitalist system and capitalism has undoubtedly been an incentive to war. But with fascism, war is inevitable and a good. Peace is not even desirable. Fascism is militarism. It is a state of war.

War our Heritage makes no mistake in its estimate of fascism, but it does make a mistake, we think, in postponing America's entry into a collective system of security until a strong Labor bloc can guide and control the government, for this postponement would give war and aggression a further lease of life and therefore give peace a further set back. S. Lautenschlager.

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HENRY T. HODGKIN, *A Memoir by H. G. Wood, M.A., D.D., Late Fellow of Jesus College, Cambridge, Student Christian Movement Press, Ltd., London, Price 5/- net p.p. 281.*

Few men are privileged to make so vital a contribution to as large a variety of great causes as was Dr. Hodgkin. The memory of his dynamic personality, courageous faith and prophetic insights, like the fragrance of a flower, still linger with many who were associated with him in one or another aspect of his fruitful work. The life of such a great soul demanded permanent record. We are therefore greatly indebted to Dr. Wood for this interesting Memoir.

Contrary to his experience in reading some other biographies, the reviewer found himself unable to skip the chapters giving the account of Dr. Hodgkin's early life and training. One wants to know the factors that go into making such a life possible. The development of his religious thought and experience is especially instructive. Starting with a Quaker background and coming under the warm religious influences of the evangelical movements of his time in England, Dr. Hodgkin began early to show signs of unusual intellectual acumen and spiritual insight. As a young man he was vitally connected with the organization of the Student Christian Movement.

The life work of Dr. Hodgkin falls into several distinct sections. Some will be especially interested in his missionary work in Chengtu and his subsequent wider service as Secretary of the Friends' Foreign Missionary Association. It was during this period that he was so active in the promotion of the interests of West China Christian University.

Other readers will be attracted more by the chapters dealing with the experiences of Dr. Hodgkin during the war and his activities in connection with the organization and work of the Fellowship of Reconciliation. During the early part of the war it was hoped that absolute pacifists and some of the other Christian leaders in England would be able to bear a common witness on the attitude of Christians toward War. Dr. Hodgkin was one of a group of such leaders who were drawn

together by Association in the Student Christian Movement. It gradually became apparent, however, that Dr. Hodgkin's pacifist principles were an embarrassment to the group. Dr. Hodgkin along with Richard Roberts, who at first was not a declared pacifist but who after a Struggle came out definitely against participation in the war, withdrew and turned his energies into other directions. In January, 1915 a group of about 130 like minded persons met at Unity Hall, Cambridge. Out of this grew the F. O. R. Henry Hodgkin presided and was made chairman of the Executive Committee. W. E. Orchard and Maude Royden, among others, attended the meetings. The F. O. R. group was made up of leaders with a wide range of difference in much of their thinking. They "were in agreement on little else but that all war was always wrong." Dr. Hodgkin as chairman guided the efforts of the group chiefly away from negative criticism and protests to "the higher, the harder task of reconciliation." He not only urged the avoidance of political opposition to the war but also endeavored to maintain constructive and co-operative relations with Christian leaders who felt obliged to identify themselves with the national war effort. Wm. Temple and Herbert Gray were invited to meet with the F. O. R. Committee but their views were somewhat divergent. Temple seemed to feel that "British participation in the war might be the best course at the present stage in the growth of international order," and that "the pacifists may be letting the ideally best stand in the way of the actual possible good." On the other hand "Henry Hodgkin urged that the church must not lower her ideal, and that even if participation in the war was more honorable than neutrality for Great Britain in 1914, this presumed better alternative was so wrong in itself that the search for a more Christian way was laid upon us a people."

In view of the urgency of the question of the Christian attitude toward war we will quote a little further. Dr. D. S. Cairns had some correspondence with Dr. Hodgkin regarding this problem. Dr. Cairns' position was that the propaganda of the Fellowship "lead to the crabbing of recruiting," at a time when men were sorely needed. Dr. Hodgkin ended a careful reply with the following statement, "To bring the matter to a concrete issue, if Germany were victorious in the war because of the outbreak of this type of faith and life among Christians in England, I believe that our defeat would be as truly a victory as was the death of our Lord on Calvary. I wish that I saw any immediate prospect of such an outbreak of the Spirit of love in the world." In another connection Dr. Hodgkin stated, "Now, I am not prepared to defend my own life at the expense of another. At any rate,....I am not prepared to defend myself by the processes which are involved in war as we know it. If, therefore, I am prepared to defend my friend by methods which I am not ready to use for myself, am I not vitually assuming that my friend will demand of me a lower type of moral action than the one which is demanded of me by my own conscience,....". It is not to be wondered at that the author of these lines, when carrying on propaganda, should meet with opposition and even mob violence. On one occasion, in London, Dr. Hodgkin was knocked down twice by a mob but fortunately was not seriously hurt. He and his associates had fairly frequent dealings with Scotland Yard and in 1917 the F. O. R. office was raided. Those who knew Dr. Hodgkin, standing well over six feet tall, can almost visualize him in these scenes. At the very least we may say our pacifist friend, a giant physically, mentally and morally, struck to his "guns" and put up a good "fight" for the Christian way of life as he understood it.

The present situation is perhaps justification for this rather extended reference to the attitude of Dr. Hodgkin towards war. We can only briefly mention the latter phases of Dr. Hodgkin's work. He traveled



and lectured extensively in China in 1921, doing much to offset the influence of Russell on the student class. In 1922 he was prominent in the Shanghai Missionary Conference which launched the National Christian Council. He served effectively in the Secretariat of the Council from 1923 to 1929. In 1930 he accepted a call to head up a new adventure at Pendle Hill in Wallingford, Pennsylvania. Into the organization of this settlement for religious and social study and the training of Christian leaders Dr. Hodgkin put the best fruits of his long and varied experience.

This Memoir deserves, and no doubt will get, a very wide circulation. Missionaries and church leaders, especially, will find much inspiration and food for thought in it.

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A HISTORY OF THE EXPANSION OF CHRISTIANITY, Vol. I, *The First Five Centuries*, by Kenneth Scott Latourette, D. Willis James Professor of Missions and Oriental History in Yale University, 1937, Price Gold \$3.50, P.P. 412 (XXIV). Harper & Brothers, New York & London

This is the first of a series of six volumes proposing to deal with the rise and spread of Christianity from the beginning down to the present time. This first volume covers the period down to about 500 A.D. The second is to cover the thousand years between that date and 1500 A.D. The third, from 1500 A.D. to 1800. The last three volumes are to be devoted to the 19th and 20th centuries, Vol. IV treating of Europe & America and Vol. V covering the spread of Christianity in Latin America, Africa, Asia, and the islands of the Pacific. Vol. VI will be a retrospect and a summary of the whole work.

Dr. Latourette has undertaken a stupendous task but he is peculiarly well prepared for it. Besides writing extensively in the field of Oriental History and Missions he has devoted over a quarter of a century to teaching in this field. The numerous foot notes and references at the bottom of the pages in this first volume witness to the extensive research and great care which have gone into the work. It can no longer be said, as Philip Schaff did in 1882, that "The true historian of Christianity is not yet come." This work brings to mind Harnack's "Mission and Expansion of Christianity" which, however, was limited to the early centuries of the Christian Movement. In magnitude the series suggests a more recent work, "An outline of Christianity" in five volumes. That work, however, is more of a symposium and, while written by scholars and experts, is more popular in style and conceived along quite different lines.

As one reads in this first volume he finds an amazing mass of facts of Church History skillfully grouped and well related to their historical setting. At same time he is led to consider the nature of Christianity, the reason for its expansion, the method of its expansion and the results.

Perhaps the chief interest of many readers, however, will be in the author's interpretation of the facts and of the Christian Movement in the light of the best modern scholarship.

We shall await with anticipation the succeeding volumes of this important series. F.R.M.

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TAKING HOLD OF GOD, Samuel H. Zwemer. Zondervan Publishing House, Grand Rapids, Mich., U.S.A. U.S. \$1.00, pp. 188.

Perhaps there is nothing new to be said about prayer, in that everything was said once for all by Jesus Christ. But there may be new ways

of saying the old things, new interpretations, illustrations, applications. When a book on prayer is published nowadays the instructed reader looks first of all to see by whom it is written. What is said is not likely to be new, but who it is that says it may make a great difference. Dr. Zwemer has long ago won his own place in the trust and affection of missionary workers, not only in the mission field but also in Europe and especially in America. When therefore, he puts pen to paper on "the Nature, Need and Power of Prayer" many will be glad to sit at his feet. He is aware of the present-day disbelief in prayer, and quotes, "a recent writer" as defining prayer as the "expectation of getting something for nothing, or the readiness to request someone else to do what we know we ourselves ought to do." Side by side with this foolish saying he attributes to "Gladstone, (presumably the Gladstone)" the dictum that prayer "is the highest expression of the human intellect." Both these things may have been said; neither can be demonstrated. But the rejector of prayer has to reject not only Jesus Christ but also every founder or leader of any great religion. Indeed the rejection of prayer means the abandonment of religion.

Yet prayer propounds some tremendous questions. Anyone who is suffering intellectual perplexity about prayer will probably need more help than he will find in Dr. Zwemer's book, thought it is earnest, painstaking, readable, and above all Biblical.

Dr. Zwemer's aim is, in the main, to give help to private prayer. And anyone who can do that is, beyond all question, making a great contribution to the Salvation of Mankind. C. W. A.

THE RELIGIOUS FAITH OF GREAT MEN. by Archer Wallace. Round Table Press, 30, Rockefeller Plaza, N. Y. I Believe in People. by Archer Wallace. Round Table Press, N. Y. both \$2.00 (U.S.).

These two books are biographical anthologies and are gold mines of illustrative material for preachers and teachers. The first includes the religious faith of Great Adventurers, Artists, Authors, Merchants, Musicians, Philosophers, Poets, Scientists, Soldiers and Statesmen. The second presents biographical examples to illustrate that "Sickness need not crush the spirit,"—that—"Noble souls are tolerant"—that—"True riches are of the spirit"—that—"Great souls know how to forgive"—that—"The truly great are humble"—that—"Love hopeth all things"—that—"Every experience may be made a means of moral enrichment"—and that finally—"Happiness is a by-product."

THE MEANING OF CHRIST TO ME. Robert E. Speer. Fleming H. Revell Company, New York, London and Edinburgh. \$1.50 U.S. currency.

Those who know the work of Dr. Speer among students and as the executive of a great mission board will welcome this personal testimony to his faith in Christ. For that is what it is—a personal testimony written with the winsomeness and clarity that characterize all his writings. He outlines in six chapters what Christ means to him as regards his earthly life, person, death, resurrection, lordship and second coming. The modern problems involved in all these aspects of the life of Christ are not dealt with to any extent. The book is not a polemic but a testimony. For those tending somewhat toward a conservative viewpoint the book will have special meaning. For these and those of different persuasion it will reveal how one man's faith has both grown as well as remained steadfast. For all it should show what a virile faith may mean.

*MIMSELF By Maisie Spens, Hodder & Stoughton, Ltd.*

Another suitable title for this book might be "Apart from me ye can do nothing." Politicians, economists, financiers, social reformers, and even the Church in its present human functioning, are alike impotent to salvage our world. The author attempts to reveal our Lord as He was in the inner man, and to prove that the prime obligation for every Christian is to know our Lord in His full redemptive nature. This book is written with full and grateful recognition of the contribution of "Higher Criticism," and does not adhere to any tenet of "verbal inspiration" in assuming the historical validity of the synoptic and the Johannine Gospels. The way out of the spiritual blind alleys in which we find ourselves is through a fuller understanding of the experiences of our Lord, and personal contact such as led Paul to say "I know whom I have believed and am persuaded that He is able....."

"It was through His wrestling with the personal problems with which He found Himself confronted, and through His handling of His experiences that the spiritual nature of Jesus matured to its perfection. G. W. S.

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## Correspondence

*To the Editor*

*The Chinese Recorder*

Dear Sir,—I was much interested to see the articles by the Rev. Michael Bruce (Church of England), and by the Rev. R. E. Wood (Protestant Episcopal Church of the U.S.A.) in the August "Recorder", both dealing with Reunion as well as other matters. They illustrate the fact that the reformed episcopal church, whether in England or the U.S.A. or other countries, comprehends in itself men of many different points of view, the two writers' points of view in some matters being very different to mine who am also a minister of the same communion. The comprehensiveness of our communion is in reality of happy augury for the reunion that so many of us are seeking and praying for; for if men of such different points of view and temperament, and of such diverse beliefs in some secondary but quite important questions, can happily worship and work together in one communion, what should hinder different churches, all loyal to our one Lord, from re-uniting on a comprehensive basis?

Mr. Bruce in his article says a good deal about our reunion with those whom he calls Protestants. But we episcopalians are Protestants too, and I for one cannot allow our claim to that honourable appellation to be forgotten. The title of our communion in the U.S.A., "The Protestant Episcopal Church," and the King of England's promise at his coronation "to maintain in the United Kingdom the Protestant Reformed Religion," show what our church's official position is in that respect. Protestantism in this connection does not only mean opposition to certain ecclesiastical abuses and erroneous doctrines (a merely negative view), but also, and perhaps more, the declaration, protestation, and manifesto of those things which are held vital in Christ's Church (a distinctly positive position). We are indeed also Catholic, in the sense that we are a pure branch of Christ's Holy Catholic Church; but I would also concede that title to some non-episcopal churches, as our church does not set any store, *doctrinally*, on the theory of Apostolical Succession.



With regard to intercommunion, it is sometimes said that it (intercommunion) is a mere pretence that disunion between the different churches represented by the communicants has been overcome, when the real case is far otherwise. This view always raises a deep protest within me. To me intercommunion, when the opportunity for it occurs, only signifies that unity between those who are fellow members in Christ to which we ought to give such suitable expression. And it seems to me to be absurd that it should be said, as it is sometimes said, that I, an Anglican, may quite suitably kneel before the Holy Communion Table with members of my own communion from whom on some secondary but quite important doctrines I am poles asunder, but that it would be wrong for me to receive the Bread and Wine with members of another communion in their service, although they and I may be wholly agreed not only on the great fundamental truths of Christ's Church, but also on the secondary doctrines on which some of my fellow churchmen and I deeply differ.

It was a great satisfaction to me that Mr. R. E. Wood, who is of quite a different school of thought to myself, quotes, apparently with approval, the suggestion of the Church Unity Committee of the Chung Hua Sheng Kung Hui that Anglicans might participate in Communion services of other churches without abandoning fundamental principles by doing so. And indeed why should they have compunction in so doing, since Anglican bishops in solemn conclave at Lambeth in 1920 acknowledged "the *spiritual reality* of the ministries of those Communion which do not possess the Episcopate," and that "these ministries have been manifestly blessed and owned by the Holy Spirit as *effective means of grace*"? (Italics mine).

Mr. Bruce makes a statement about the word 'priest', which, he says, means one who offers a sacrifice to God. But the word in English has two meanings, and in the Prayer Book I believe it represents the Greek '*presbuteros*,' from which it is derived through the French *prêtre*; and many clergymen in their official signatures add 'presbyter' after their name, and not 'priest'. The other meaning of 'priest' equivalent to the Latin *sacerdos* (that is, one who offers sacrifice) is not that of the Prayer Book.

Near the end of his article Mr. Bruce writes, "The general rule of our Church... has been, etc;" but this quotation from the bishops at Lambeth is not quite accurate. It should read, "That it should be regarded as the general rule of the Church that Anglican communicants should receive Holy Communion only at the hands of ministers of their own Church, or of Churches in communion therewith" (See Lambeth Conference 1920, Resolution 12). From which it appears that the bishops then and there wished to establish such a rule, although that does not appear to be quite consistent with what I have quoted above from the Lambeth Conference pronouncements. I do not know of any such "general rule" at present existing, that is applicable to the circumstances in which we find ourselves since the different communions separated off from each other after the Reformation.

I believe, and many leaders in our communion believe, that intercommunion is one of the methods by which the churches will be drawn together, and not the final step to be taken after reunion has been consummated; and therefore that it is to be practised whenever there is suitable opportunity. For instance, in July the representatives of three Church of England societies together with the Principals of several Church of England

Theological Colleges, issued a letter on intercommunion, in which they first of all affirmed their conviction "that intercommunion is to be regarded as an important step in the path of unity, and not as a goal or crown to be postponed until organic unity has been otherwise achieved."

In the objects to be aimed at I also, as well as Mr. Bruce and others, set reunion with the Roman Catholic and Greek Orthodox Churches as indispensable; but the practical way to go about the duty of attaining the fellowship of all Christians, as it seems to me, is to seek first reunion between the different Protestant churches, which already have much in common; for at present the Roman Church is intransigent, and the Greek Church needs reform in some things which it would be hard for most, and perhaps wrong for all, Protestants to tolerate.

Please note that in my use of 'intercommunion' above I have included (1) a common service when a number of representatives of different churches receive the Sacrament together, (2) when a non-Anglican communicates at an Anglican service, and (3) when an Anglican communicates at a non-Anglican service.

Yours sincerely

T. Gaunt.

To the Editor

*The Chinese Recorder*

Dear Sir,—I am very diffident about sending this letter. But realize that you are entirely dependent upon the opinions of readers, most of whom reside at long distances from your editorial office. If what suggestions I have seem to be all critical, remember that if I had only criticisms to offer I would not continue to be a sympathetic reader.

The *Chinese Recorder* has been very useful to many in giving them a nation-wide view of the

entire Christian movement. But does it not over-do this aspect? Must we be always looking at things downwards, and in aerial perspective, from Shanghai! The average worker, especially the missionary for whom after all, while the *Recorder* is published in English, the magazine is intended, already possesses a fairly wide horizon, but he needs something whereby he may fill in the details of the landscape. That is what makes the Notes and Comments, and The Present Situation, and all such features so acceptable to all classes of worker of every creed and denomination.

From talks with brother missionaries from other stations from time to time, I have gathered that they would like a magazine that, *firstly*, filled the place of a month-to-month Chinese Christian Year Book; *secondly*, that acted as a forum for missionaries and other workers whereby they might exchange ideas and information about each other's work; and *thirdly*, acted a detailed and reliable newspaper of the Christian movement and subjects allied thereto.

May I at random, as they occur to me, name a few examples of items that might come under head two?

1. Chinese ecclesiastical architecture. It is hardly the fault of missionaries that the country is dotted by hideous churches, even though the missionary was responsible for introducing these styles in the first place, for what help is there available to him to design more suitable buildings. Yet there are excellent buildings in some areas. Why should these ideas not be available to us all? This is an immense subject, but I don't remember any reference to it in the *Recorder*.

This reminds me of:—

2. Property. It is astonishing that the *Recorder* has not yet(?) dealt with the new law on property issued by the Nanking

Government, nor with the recent order to register property, matters that are the day and night companions of all church leaders. Every missionary desires to know what is being done in other places. It is also possible for the *Recorder* to obtain advice on these and sundry matters.

3. I cannot recall that the *Recorder* has dealt at any length with theories of missionary method. There is a powerful school of missionary enthusiasts who believe the generally adopted methods to be on wrong lines, barren of results, and contrary to the apostolic methods. There is no need for me to give you particulars of a line of thought that has become a respectable opposition with members in all ranks

of missionaries. But for myself I had to go on furlough before I became acquainted with it!

Here is an opportunity for theory!

4. On the organizational side, I consider that every mission is working out its own destiny in piecemeal fashion, with total ignorance of other possible methods by which an organization can be run.

The above incomplete suggestions represent more than my own opinion, but of course I cannot say how large a section of opinion. In any case kindly accept them as they are intended, with my good wishes for the magazine's success.

Yours sincerely,

Rev. W. Roy Aylott.

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## Course of Events in China

Events have moved exceedingly fast in Sino-Japanese relations in the last two months. The hopes of some that all "Incidents" could be localized have been blasted and, in spite of the fact that Japan has not formally declared war but has rather chosen to term this clash the "China Incident," we find ourselves in the midst of real war.

Following up the capture of Tientsin the Japanese army has steadily pushed inland and southward. Chinese resistance gave way at various points until Paotingfu and Tsangchow fell into Japanese hands. The capture of Tehchow by the Japanese has just been conceded by the Chinese authorities. Chinese resistance now seems to be intensified but it is too early to predict the course of events in that section. Japanese attempts to enter Haichow on the coast have so far been successfully resisted, according to reports.

The Japanese were also making rapid progress in North Shansi, but with the incorporation of the former "Red" armies into the National Army resistance in that section is more successful. Some reports of victories for Chinese troops are being given out.

While Japan is facing strong resistance in the north she is finding the situation around Shanghai even more difficult. The river fronts on the Whangpoo and Lower Yangtze are lined with Japanese warships and transports. A large and highly mechanized army, estimated at about 150,000, with tanks, air bombers and heavy artillery has been landed in the Woosung and Yangtzepoo sectors. However, in spite of this large and well equipped army the Chinese have put up a bold defense. After a surprisingly strong fight a strategic retreat to a line somewhat out of range of the guns on the battle ships was made. The Chinese, in spite of incessant shelling from land and bombing from the air, are successfully holding a line running from Chapei (Shanghai



North Railway Station) to Liuho to the North-west near the Yangtze River. At the end of two months of continual pounding from land, water and air the Japanese in this section have made very little progress.

Meanwhile, China has been forced into a nation-wide united front for resistance. All the various factions have, at least temporarily, buried their differences and are rallying to the support of the central government. The most striking progress in this line is the incorporation of the so-called communist armies into the National Army.

The Chinese Communist Party now declares that it has decided to abandon (1) all measures aimed at the overthrow of the Kuomintang Government by force, (2) the propagation of Communist doctrines, and (3) the policy of forcible expropriation of land. It has decided to dissolve the Government of the Soviet Republic of China and to support a democratic form of government with a view to unifying the administrative authority of China. The Communist forces, reorganized as the 8th Route Army with generals Chu Teh and Pen Teh-hui as commander and deputy commander respectively, are active in the resistance to Japan.

Another feature of this undeclared war is the extensive bombing by Japan of cities, railways, factories and other important factors in China's national life. Nanking has been marked for many raids. Attacks have been made on Canton, Hangchow and other important centers. While the Japanese claim that they have directed their attacks against points of strategic military value, the chief injury has been to industrial and cultural institutions and non-combatant people. This bombing has brought forth world-wide protests. These protests against bombing and against the aggression of Japan in China are giving the Chinese much moral support. The League of Nations has declared that Japan has invaded China in contravention of her obligations under the Nine-Power Treaty and the Pact of Paris (Kellogg Pact) and the signatories of the Nine-Power Treaty are invited to meet as soon as possible to seek an end of hostilities. On Oct. 5, the Archbishop of Canterbury, in spite of protest from Anglican Japanese in Tokyo, presided over a protest meeting of about 10,000 persons in Albert Hall, London. The meeting passed a resolution recording "its horror and emphatic condemnation of indiscriminate attacks upon civilian non-combatants by Japanese forces, and urging the British Government to take the lead in securing concerted action by economic measures, or otherwise, to prevent a continuance." On the same day President Roosevelt delivered a strong speech in Chicago on the trends toward "international anarchy." In this speech he stated that "If we are to have a world in which we can breathe freely and live in amity with no fear, the peace-loving nations must make a concerted effort to uphold the laws and principals on which alone peace can rest secure—There must be a return to the belief in the pledged word and in the value of the signed treaty. There must be a recognition of the fact that national morality is as vital as private morality." Protests against aggression in China have also been made by numerous religious and social bodies, including Women's Clubs, labor organizations, missionary and church groups. At the same time there is a generous response, especially in England, to appeals for aid for war refugees and other sufferers in China.

The question in many minds is whether or not the time is ripe for negotiations for peace. So far the pronouncements on both sides have indicated that such suggestions are premature. Japanese spokesmen are still insistent on the policy of forcing China to "co-operate" by bringing the Nanking authorities to their knees by military action. The Japanese minister of war Sugiyama says "Japan will carry on her present war against China to a knock-out finish. We do not want intervention by

third powers." What the results of this policy and of the proposed meeting of the representatives of the nations which are signatories of the Nine-Power Treaty will be, it is too early to predict. F.R.M. Oct. 8, 1937.

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## The Present Situation

### AN OPEN LETTER TO THE PEOPLE OF JAPAN

E. STANLEY JONES, D. D.

It may be presumption for me to address this open letter, but in a situation of this kind one has to lay aside modesty even at the cost of being misunderstood. I write this because of a three-fold compulsion: first, I think I can claim to be a positive friend of Japan and have the sincerest admiration for the Japanese people: second, I feel very strongly that the Japanese people are headed, through their national leaders, particularly the military leaders, in the wrong direction: third, I feel that this opinion is shared by millions around the world, and I would like, if possible, to voice that opinion.

As an ostensible proof of friendship I might point to the fact that recently I have twice seen President Roosevelt personally, and have urged upon him the possibility of easing the tension between America and Japan by putting Japan upon a quota basis regarding immigration, pointing out that this would mean only 250 people from all Asia if they should be put on the same 2% basis as the rest of the world: it would right an injustice and would take away something that has been very humiliating to Japan.

I have felt that the response from him and other national leaders has been very reassuring. Besides, as a resident of Asia for thirty years, particularly of India, I have watched with admiration the rise of the Japanese people. I had high hopes that she would prove the leader of Asia in reconstruction and goodwill. I had thought that she would turn Asia into something different from what we find in Europe. Our hopes have been dashed as we have seen you heading Asia into conflict and hate. There was another road for you to take, namely, the road of friendship and cooperation with China, and through this a leadership of the whole of Asia. You have apparently missed that road and taken another.

There were three attitudes your people could have taken: the first was to remain isolated; the second, was to co-operate on a friendly basis with China and thus help in her development and your own; the third, was to have the relationship of antagonism to China and through her to the rest of Asia, and possibly of the world. The first was impossible, you have apparently refused the second, and you have taken the third. In this we feel that you have deeply erred. Many of your far-seeing statesmen have urged the second. Had you followed them you would have had so much to give to China and the rest of Asia. You have great gifts that the world needs, but you are erecting military barriers between you and the rest of the world and we cannot take from you. Not now.

You reply that it was the recalcitrancy of China that prevented the co-operation—they refused it. Did they? It is true that they have refused to acquiesce in the appropriation by Japan of vast portions of their land and the invasion of their sacred and immemorial rights. China has refused that kind of co-operation, and frankly the world

admires her for refusing on that basis. That is not co-operation, that is domination, the relationship of master and servant. In accepting such co-operation they would have lost their soul as well as their country. Use your imagination a bit. Could you have honestly respected China had she accepted that co-operation? I am sure that your manhood says. No.

Still, you say, there is the matter of the surplus population of Japan, where are they to go? I think that you have a real point in this matter of population, and I for one, would advocate very strongly the world taking this very seriously and making provision for it. But can you honestly bring forward this argument of population surplus in regard to China proper? Is it the reason for the present aggression?

This argument cannot validly be used regarding Manchuria, let alone China proper, for when the vacuum of Manchuria was opened about thirty years ago it was the Chinese people who poured into Manchuria to the tune of thirty million, rather than the Japanese. Did this not show where the pressure of population lay? It was in China rather than Japan. If you could not send immigrants into the comparatively empty Manchuria, could your peasants compete with the Chinese farmer on the densely populated soil of China proper? I am afraid that you cannot use the population argument in the matter of the present invasion of China. The real reasons must be elsewhere.

You reply, "But China is chaotic, her officials corrupt, and it is our national mission to bring order into China." China has been chaotic, no doubt about that, but she was dealing with five revolutions in her national life in one generation. Her officials have been corrupt in many cases, and I have spoken out on this matter in the presence of officials in China and have urged reform. The fact is that there has been reform through the efforts of the Chinese themselves. When this war broke they were in the process of cleansing official life and were succeeding in a remarkable way. As for chaos there has been less chaos in the last two years than in any period of the last twenty-five years.

China was on the eve of the greatest development in internal unity and improvements of various kinds that this world has ever seen in any age. Your "mission" has been badly timed. The fact is that your interference in China's life is causing nothing but chaos, nothing but disruption, nothing but hate and bitterness and the end is not yet. It is just beginning. Are you not hindering at every step the development of China? If you really want the development of China why did you not let her alone at the very moment that she was accomplishing most?

If you reply that this is temporary disorder, that order will later be brought into China, and you cite Korea and Manchuria as examples, I am afraid that I am not convinced. This is different. You are aiming a dart at the heart of a great nation. They may acquiesce in marginal things like Korea and Manchuria, but they cannot acquiesce in this—not and live. They will, therefore, struggle against you, they may wear you out, even if it takes a century to do so.

Besides, kaleidoscopic changes of events may take place, and they may find you at war with, say Russia, and then you have an enemy of four hundred millions of people at your very doors—a people of vast resources and great vitality. Are you prepared to live under the shadow of this fear down through the years? You may win in this present war, but that does not settle the matter. You will have to deal with a volcano of hate that may blow you up. Besides, honestly it is not so sure that you will win this struggle, especially if it be long drawn out. Your economic structure is one of the most precarious of the world



at the present moment and could not stand a long drawn out war in China, plus perhaps the economic withdrawal of other nations through sympathy with China.

If you point out the incidents of the killing of your nationals in the North and the aerodrome incident in Shanghai, my reply is that this is deeply to be deplored and condemned, but really we must not be blind to the fact that these incidents have grown out of one central fact, namely, you are invading China's soil. That is the hurt that makes China lash back in such incidents. These incidents are really not the cause of the present trouble, they have been caused by your invasion of China. I beg of you to keep the position clear.

As I see it your attitude towards China oscillates between contempt and fear—contempt for her government and her people, and fear of the astonishing progress that China is making. Your attitude of contempt is really out grown. China is making too much progress for the validity of that argument. It is the second that is really at the basis of your present invasion. You seem to feel that if you are ever to get control in China now is the time to do it lest China grow too strong. All the other arguments seem to me to be rationalizations, this is the real reason. You want control of China, that seems plain.

There are two ways you might influence or control China: one is by force and the other is by friendship. You have chosen the first. But that means that you have doomed yourself to live beside a huge perpetual enemy. But you say, "When we get through with China she will be helpless in our power and we shall not be afraid of her impotent rage." I am not so sure of that.

Can you permanently hold down four hundred millions of people? Don't point to India as an example. It really isn't parallel. Britain could lose India and she could go on more or less intact, for she is at a distance, but if you should conquer China now, and then if in the future you should lose her, you might lose yourself as well, for if ever China should be sufficiently strong to get her independence, she would be strong enough to take yours away, for you are at her doors—and smaller.

I am afraid that your leaders are leading you into a mad gamble. The future for you is very precarious along the lines they are leading you, even if you should win at present, which is not certain, for China is going to draw it out and strive to wear you down. You are headed for trouble and more trouble. And all the time you are giving deep and permanent trouble to a sister nation.

You missed the turning of the road. You should have taken the road of friendship and co-operation with China to your mutual advantage. You could have had almost anything from China if you had decided to be friends. Your universities would have been filled with Chinese students, your factories would have been humming to manufacture the raw materials drawn from China and Asia, which you could have secured on the basis of co-operation. You could have lived together as friends and neighbours, each supplying the other's need and each being enriched. Now you have chosen to live alongside of the hell out of which I have just come—the hell of war, and it will be a perpetual war, overt or covert, down through the years.

I am afraid that you took the wrong turning. The result has been disastrous already. I have watched the change of attitude toward you through the East. There was a time when almost the whole of Asia looked up to you and admired you and saw in you their potential leader. In their eyes you stood for the rights of Asia against the encroachments of the West. Then to their horror and dismay you began to devour

piecemeal sovereign portions of Asia itself. By that act you lost the leadership of Asia. You had it in your hand and you threw it away when you grasped the sword and carved out living portions of the body of China. You could have possessed the soul of China in admiration and friendship, indeed all the rest of Asia, but you flung it away at the behest of your military leaders when they counselled force. Your life line is trade, but you cannot make people who hate you trade with you. In the end they won't. You are therefore cutting your very life line with your sword.

If you say that you are only doing what Europe has done, my reply is that two dominations do not make one liberty, and the East wants liberty. Besides, isn't Europe just the example of what happens when you use force on other people? It comes back on you. The Master, whom I try to serve said, "They that take the sword shall perish by the sword." Isn't the situation of Europe at the present time a commentary on this? A few decades ago Europe was using force on vast portions of the world, and now that sword is coming back upon them and they are on the verge of perishing by it. God still lives, and His judgments know no East nor West, and they are colorblind. Your nation too may break itself upon the fact of God. For this is a world of moral consequence and if you sow injustice and force you must reap, perhaps not today, perhaps not tomorrow, but as surely as God lives and laws remain you must reap.

I am sorry to have to write with such feeling, but I am writing to a friend, and my words have the wounds of disappointment in them. I had hoped for another Japan to arise and lead us. This present militarist Japan is other than and different from the Japan of my dreams and hopes. Besides, I have just come out of China, and have seen the peasants torn from their peaceful villages, I have seen their blanched faces turned upward at the sky which was raining death on them. They did not will this, and I am sure that your common people have no quarrel with these simple peasants—it is all so inexcusable and unnecessary.

I beg of you as a friend to cease listening to the propaganda of those who would lead you into the continuing hell of hate and war, rather listen to your wiser statesmen who have counselled friendship with China and go back to the turning of the road where you missed it, and start again. Only a strong man acknowledges a mistake, a weak man never does. He continues his bluster though he knows inwardly he is wrong. Be that strong man, and regain your moral leadership over our hearts by a complete turning round. Too late? I do not believe it is. I have talked with many responsible leaders of China, and I am convinced that they would welcome with both hands the hands of friendship extended from Japan, but they are prepared to resist unto death your present attitude and purposes. And world opinion is growingly with them. I believe I have voiced that opinion. Hence my daring to write.

If you say that I have lectured one side only, let me reply that I have not wanted to lecture, it has been the outcry of the deep wound within me. Besides, nothing that I have said here is severer than what I have said to the leaders of China about weaknesses and wrongs in their national life. And more, I have just returned from a Mission to my own people in America, and those that have heard know that I have not spared my own people regarding their national sins.

We are all in deep need, the writer along with the rest. But—and this is the point—the central international crime that is being committed in the world today is the crime of the invasion of China by your

people. It is a crime against China, against international peace, against your own best interests, and against what you might have been to the rest of us. Go back and be the kind of Japan you might have been had you not missed the turning of the road, and we will follow you and receive from you. Now we can receive nothing. As long as this wrong to China continues we can receive from you neither culturally, nor morally, nor spiritually, and it may be that we shall be compelled to say, economically. And we say this with a heavy heart for we are saying it to friends.

Sincerely your friend,

E. STANLEY JONES.

### CHRISTIAN AID IN CHINA NOW GREATLY APPRECIATED

#### Missionaries Stand by During Emergency: Dinner Given by Chinese Churchmen

As an expression of appreciation for their unwavering decision not to evacuate in this hour of need for service, the Emergency Committee of the Chinese Christian Federation played host to a group of foreign missionaries now in Shanghai, on Friday night at the Chinese Y.M.C.A. in the French Concession.

Over 100 Chinese and foreign Christian leaders sat down to dinner to enjoy an occasion of Christian fellowship, during which questions of service to the community engaged their attention.

Presiding over the function, Mr. S. U. Zau delivered the speech of welcome, which was followed by several reports on first aid and other charitable work, and an address delivered by the Rev. Z. T. Kaung.

Mr. W. J. Embury, representing the British missionary group, and Dr. C. G. MacDaniel, an American, responded on behalf of the guests, both reiterating the decision of foreign missionaries to stick to their posts and continue to carry on their service to the community.

Mr. Zau's speech follows:

"On behalf of the Emergency Committee of the Shanghai Christian Federation, I have much honour and pleasure to speak a few words of welcome to all our guests who are present here to-night.

#### Hardships Appreciated

"There is no need to emphasize the gravity of the present situation. The bombing and cannonading you hear, the hardships and inconveniences you are personally experiencing, and the misery and the suffering of the general populace in and around war zones you are seeing and perceiving, all speak for themselves.

"We are yet able to gather together here and enjoy an occasion of great Christian fellowship, we cannot but thank God our Heavenly Father for granting us this opportunity, for thus far according us protection for our physical safety and for reassuring us through His Word and our daily prayers and meditations, that He will always be with us in whatever circumstances we are.

"All of us appreciate deeply the sacrifice and love that our missionary friends have shown both in the past and at present for the cause of Christianity. It was through many sacrifices and struggles that the Mission work has come to be a success in China.

"I take this opportunity also to express the admiration of our fellow-men toward the gallant stand taken by our foreign Christian brothers and sisters in this land. They will, I believe, with renewed vigour and



greater hope work for the peace and goodwill in the land where their pioneers laboured hard during this last century in spite of the pressure brought upon them. There were always enough priests and Levites living among us and winning our respect. But China has been attacked, wounded, robbed, and placed in the least desirable position, the priests and the Levites have gone. China needs friends, neighbours; friends who are friends in need and neighbours of the good Samaritan's type. This is what China expects of our foreign brothers and sisters.

#### Best Time for Service

"You will agree with me that there is no better time to serve than this present moment. Is this not the opportune time for our followers of Christ to shoulder the Cross? There are thousands of our little brethren who are, in the true literal sense of the word, being hungry, thirsty, naked, sick and wandering without any shelter.

"Before I call upon our speakers to address you, may I put up a few questions which are now before us? Can we as Christians stand mute to see more bloodshed of our non-combatants in China? Shall we endure any longer, being followers of the 'Prince of Peace,' the Japanese violations of world peace? For the sake of His love and humanity, should we not be ready to devise ways and means of stopping the wholesale massacre of human lives that has been existing for the last ten weeks? As Christians, we cannot, of course, stand to resort to arms and armaments but we can spiritually pray the Almighty for His help and physically, at least, check the invasion by economic sanctions or some other peaceful and effective means. May this war, though undeclared, horrible as it is, bring us some successful ends for the very cause which all of us aim for, the spreading of the Gospel and the Message of Peace throughout the world."

#### Heartening Christian Spirit

Mr. Kaung then spoke as follows:

"We have no adequate words to express our deep appreciation of your presence, sympathy and cooperation in this time of distress and trial. We have been, not only more than heartened, by the wonderful Christian spirit that you have shown in your loyalty to the God-given call, and in your courage and faithfulness in discharging the duties of your mission, but also by the undeniable fact that you have stood by us in spite of the imminent dangers since the Shanghai war broke out. Anything which we have been able to do in the way of keeping up the morale of the war-affected Christians and in ministering to the needs of our suffering brothers and sisters and helping to house, clothe and feed them, is due to the directing and energizing power of our Lord, and to your generous assistance in every way and for which we wish to offer our praises to God and our thanks to you.

"We have all seen with our own eyes the disastrous results of war. Homes, schools, hospitals and even church buildings, have been indiscriminately destroyed. Tabernacles built with your hands, and the labour of many years, have been wiped out of existence. Wanton destruction, destitution and suffering are seen everywhere. The Gospel of love and good-will seems strangely *unreal* in the midst of such unhappy conditions. Our reactions to the present situation will not only affect the attitude of our own spirits but also the progress of Christianity in China for the future.

#### Missions' Sacrifices

"It is therefore meant that we should find an early opportunity to seek Christian fellowship and to take counsel together. Prompted by

the love of Christ, you have unselfishly and sacrificially supplied us with a steady stream of preachers, teachers doctors and nurses and have built schools, hospitals and churches and have been the messengers of that wonderful Gospel that "God is love" and that He sent His only begotten Son for the salvation of the world, and you have exemplified by words, deeds and spirit, the Christian way of life. Above all you have laid the foundation for a Chinese Church with your own lives. To regard your labour and sacrifice, the good Lord has let you see partially the marvellous transformation already made in the Chinese nation politically, socially, intellectually and morally.

"Now, are we going to be discouraged or defeated by the present crisis? Or are we going to see in it the possibilities for far greater progress in the growth of the Kingdom of God in China in the future? Seeing the possibilities which I verily believe lie enfolded in this crisis, are we ready to launch out in faith, consecration and sacrifice for its realization? Have we a direct message of help and comfort and strength to the bewildered people of China in this hour? Have we a programme commensurate with the task outlined by our Lord in Luke 4:18-19 and Matt. 6:33?

#### God's Leadership

"I am profoundly impressed with the tremendous issues of this hour. The cry of my heart is, that God, who is ever in the Shadow keeping watch above His own, will give to us the seeing eye and the responsive heart, to follow on as He beckons us to the greater good which He has promised shall work together for those who love Him.

"Let us, in the consciousness of this great responsibility and rejoicing in the honour of the gracious opportunity God now gives us, go forward—we the younger members of the family of God looking up to you, who represent the older church, for guidance and co-operation, working together as one great family for the carrying out of this programme. Let us emulate the spirit of the apostles and the prophets in all the ages, not counting our lives dear unto ourselves, but joyfully giving our all in this sacrificial service. So speeding that glorious day when His Kingdom shall come and His will be done in China and in all the earth as it is done in Heaven."

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#### THE CHINESE CHURCH'S POSITION ON WAR

What of the China Christian movement now that China is on the verge of war? Chinese Christian leaders shared in the Kuling conference. Military training takes students from Christian schools. As a group students are quiet, which implies that they back up the government. These questions were recently asked in my hearing: How far does the future of the Chinese church depend upon its support of the government in the campaign against Japan? What would be the effect on the Chinese church if it were to take the assumed Christian position against war at the present juncture? But why expect that the Chinese church in the face of China's crisis will take any different position from that of the churches in the United States in 1917? Those moral arguments that can be marshaled for war by those so desiring can be applied to China's problem more logically than to that of the United States in 1917. China has no aims about Japanese territory. She is willing temporarily to let the question of Manchuria wait. However the Chinese church might argue on the necessity of the present military resistance to Japan, the church members are little interested in either theoretical or practical pacifism.

### CHRISTIAN WILL SUPPORT STATE

Just what the present emerging conflict—undeclared or otherwise—may mean for the future of the Chinese church it is impossible to say. Its members will pray to God for the success of Chinese arms. Japanese Christian will probably follow suit. Chinese Christians may, however, with easy consciences rely on the last resource of Christians, who being against war yet feel it cannot be altogether eliminated, by pointing out that they are fighting those who have invaded their territory. This Sino-Japanese war will put that principal to the test. Somewhat later they will, like their Western brethren, wonder about the illogicality of all this when seen in the light of Christian principals. In any event the Chinese Christians will probably do all they can to support their government in the first war waged by China with modern weapons and on a modern scale. And certainly no charge of imperialistic designs can be brought against China whatever her responsibility for the present situation.

In all this one senses that China has a new spirit. Some say she must fight to save her own soul and preserve her own self-respect. Perhaps so. But one wishes that she might be vested with the order of modern world knighthood without dipping her hands in blood. Frank Rawlinson. The Christian Century, September 1st, 1937.

### CHURCH OF JAPAN IN WAR TIME

Within a day or so of the outbreak the government issued a statement indicating that the trouble was the inescapable result of China's doubles-dealing, that an early, satisfactory settlement on a local basis was hoped for, and that the support of every Japanese subject was expected. This statement was reissued in identical form through every department of government and presented to delegated meetings of all the organizations within each jurisdiction with instruction that some affirmative action be taken.

This procedure reached the Christian movement on July 12 through the department of education, and the response for the protestant churches was made by action of a special committee of 30 set up on the request of the National Christian Council in a statement under date of July 22 as follows: "Regarding the present incident we pledge ourselves to comply with the purport of the government's statement and to render faithful service to the state."

"In this emergency (1) we recognize our great responsibility as Christians for bringing about a spiritual awakening in our nation, and we shall redouble our efforts to this end. (2) In order to express our appreciation of the toil of our imperial troops we will undertake projects to comfort them. (3) We earnestly desire that this difficult crisis may be solved as speedily as possible and with a minimum of sacrifice. (4) It is our hope that this incident may result in the establishment of relations of good will definitely and for all time. To this end we ask our fellow Christians throughout the empire to pray most earnestly." The Christian Century, September 1st, 1937.

### PRESIDENTIAL MESSAGE OF GEORGE LANSBURY TO THE WAR RESISTERS INTERNATIONAL

The War Resisters' International has done me the great honour of electing me as its "President." May I in this the first issue of our journal since my appointment send to all my comrades and friends my love, respect and every good wish for the early success of our movement.



We are a society of people who are determined to resist every kind of war and our resistance is not only a collective effort, but depends on each one of us as individuals letting it be known far and wide that we will never take up arms against our fellow men and women. War is a cruel, callous, futile business. Peace based upon good will and cooperation is the only peace that will last and give mankind the security we all long to see established.

Our appeal is to young people mainly, though in our ranks are many older people. Mainly though, it is those who are young who must carry on the torch of peace. You will at times find the way hard and difficult, but never despair even though the sky seems blotted out by air machines carrying death and disorder to myriads of innocent men and women. These dark days seem never ending, but, my comrades, they will end, especially if you will remain firm and fixed in your determination not to fight. As someone has said, we who strive for the right, who keep our hearts and minds full of hatred for all the shame and guilt of war, may at times seem to struggle on alone, but we are not alone, and some day we shall know and understand how great has been the result of our efforts to stand for the right, even though for a time our struggle has seemed hopeless, and brings us only what appears to be loss. Somewhere, sometime, the harvest will be reaped. God bless, strengthen and cheer you all. Again love to everyone. The War Resister, June.

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#### THE NO MORE WAR MOVEMENT OF GREAT BRITAIN

The No More War Movement of Great Britain has now merged with the Peace Pledge Union. Harold F. Bing and Wilfred Wellock have joined George Lansbury, Lord Ponsonby and Runham Brown on the Controlling Committee of the Sponsors. We welcome this fusion in England as a step that will strengthen our whole movement. The Union, led by Canon "Dick" Sheppard, has recently appointed Max Plowman as its General Secretary in succession to Margery Rayne.

Since we reported this great new movement last Spring, the Union has made remarkable progress, adding to its membership at the rate of nearly *one hundred per day*. Five hundred groups or branches have already been formed in different parts of the country, meeting are continually being held in London and the provincial cities. The Union is able to publish a weekly paper, PEACE NEWS.

Literature on war resistance is being prepared and published on a scale never achieved before. Immediately after the W.R.I. Conference in Denmark, a Holiday Camp of 500 members of the Union will be opened at Swanwick, Derbyshire, England. Lectures and discussions will be a daily part of the programme. The Peace Pledge Union is not only supporting the War Resisters' International in its work in Spain, but has now opened a Home where it cares for fifty-three Basque children. The War Resister, June.

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#### PARLIAMENTARY PACIFISTS IN ENGLAND

A most inspiring Conference, organised by the Parliamentary Pacifist Group in the British Parliament, was held in Manchester on April 24th. There were 900 delegates representing 332 organisations, including religious and peace societies, Trade Unions, Co-operative and Labour branches. There were also over 600 individual members.

Five drastic resolutions were enthusiastically approved by the Conference: a total renunciation of war, including anti-Fascist or League wars; a transformed League of Nations based on moral force alone; a

world Conference of appeasement; unilateral disarmament; and opposition to conscription. These resolutions were spoken to by the Members of Parliament belonging to the Parliamentary Group, and by Canon Dick Sheppard, Mrs. Eleanor Barton, Miss Vera Brittain, Lord Arnold and the Rev. Henry Carter. Mr. James H. Hudson presided over the Convention, and an overflow meeting was directed by Mr. George A. Sutherland.

A subsequent Convention was more recently held in Birmingham. On 18th September a great National Convention will be held in London. One of the largest Halls has been taken and 3,000 delegates are expected. The War Resister, June.

### THE WAR RESISTERS' LEAGUE IN THE U.S.

The War Resisters' League, one of our Sections in the United States, is happy to report that its membership is now well over 13,000, and that new enrolments are being received in most encouraging fashion.

In co-operation with the Fellowship of Reconciliation the League has been inviting into membership those who signed up as pacifists in the National Peace Enrolment conducted by the Emergency Peace Campaign. The League co-operated in the work of the E.P.C. by releasing its Executive Secretary for the purposes of the Campaign.

During the last year the War Resisters' League has been able to publish a more adequate supply of literature dealing with war resistance, including leaflets for free distribution and inexpensive pamphlets. Included in the latter is a series of thought-provoking pamphlets on pacifism and the present situation in Spain.

The War Resisters' League has co-operated with the Fellowship of Reconciliation and other absolutist Groups in laying the foundation for the "Pacifist Teams." In this work our U.S.A. friends acknowledge the help provided by PEACE NEWS, the weekly organ of our British Section, the Peace Pledge Union.

In co-operation with the Women's Peace Union, Society of Friends and other Groups, our League organised an effective demonstration on May 22nd in commemoration of the 120 years of Unarmed Border between the United States and Canada, emphasizing the parallel between this and the issue of war resistance and disarmament-by-example. The War Resister, June.

### INTERNATIONAL CONGRESS AGAINST WAR AND MILITARISM

The International Campaign against War and Militarism (*Rassemblement International contre la Guerre et le Militarisme*) will hold its first Conference from 1st—5th August, 1937, in Paris.

The aim of the R.I.G.M. is to create an international federation of organisations which are working for the realisation of the following five points:—

1. For moral and military disarmament.
2. For political, economic and social justice between the nations, as an essential condition of total peace.
3. Against compulsory military service, and every other form of militarism.
4. Against military, industrial and social preparation for a totalitarian war.
5. For the immediate liberation of the 500 conscientious objectors at present in prison in different countries.

On the complex question of civil war the R.I.G.M. admits divergence of views among the members of the Congress, although the Congress itself only works for the above-mentioned five pacific ends, and only with non-violent means.

The action of the R.I.G.M. can be considered as a continuation of the Joint Peace Council (1930-1931) and the Total Disarmament Committee (1932), but on a larger scale. The all World Ghandi Fellowship, the Fellowship of Reconciliation, the International Anti-Militarist Bureau, the International Union of Anti-Militarist Ministers and Clergymen, the New History Society, the War Resisters' International, League for Peace and Freedom and several other international and national organisations will participate in the Congress, which intends to prepare the definite organisation of an Anti-Militarist World Federation.

Members of the Honorary Committee are, among others, Devere Allen, Paula Birukov, Mahatma Ghandi, John Haynes Holmes, Aldous Huxley, Bertrand Russell, Rabindranath Tagore. The War Resister, June.

#### COL. LINDBERGH ON AERIAL WARFARE

The following is an extract from Col. Lindbergh's speech to the German Aero-Club, made on his recent visit to Germany. It is particularly valuable, coming from that quarter.

"Never has the world been transformed so quickly, and in the course of this rapid evolution, nothing has been developed so quickly as Aeronautics; it has determined the most fundamental change in the conduct of war. It has destroyed the idea of defensive war; it has changed defence into attack. Henceforth an army can no longer protect our families. All the wealth of our civilisation, everything that we have that is most precious is exposed to aerial attack. It is our duty to act in such a way that the development of aeronautics does not result in destroying that which we desire to protect... Travelling in Europe I am more than impressed by the gravity of the situation which we are obliged to face. When I see that only one or two days will suffice for complete destruction. I conclude that we must create a new security, a security which is based on understanding and no longer on force." The War Resister, June.

Statement by the Rt. Hon. J. L. Howinckel, former Prime Minister and Present Leader of the Liberal Party of Norway. Permanent Norwegian Delegate to the League of Nations. Mr. Howinckel is the Originator of the Oslo Pact between the Scandinavian Countries, the Netherlands, Belgium and Luxemburg.

This statement was specially given to the Oxford Group for the National Assembly in Utrecht, Netherlands.

"It is with the greatest joy that I greet the idea of laying the foundation of a Spiritual Oslo Pact.

"In the present condition of the world with its great and dangerous antagonisms between the nations it is of the utmost importance that the spiritual links between countries be developed and strengthened.

"The Oslo States from their character, their international position and their political mentality are especially qualified with united forces to keep the flame of the spirit high among men. Increasingly they are coming to realise that above the daily war for selfish and materialistic interests there is something higher, richer and greater that can be worked out in cooperation for the benefit of the whole human race."



## Work and Workers

**Yunnan Bethel Workers Return To Stations:**—On October 3, three young women, two Chinese and one American, who are members of the Yunnan Bethel Mission left Shanghai for Hongkong enroute to their stations in the interior of Yunnan Province west of Yunnanfu. The leader of this group was Miss Jean Zia, daughter of the late Dr. T. H. Zia, first moderator of the Presbyterian General Assembly in China and younger sister of Rev. Z. K. Zia of the Christian Literature Society. Miss Zia has for years been associated with Miss Morgan, a niece of Senator Morgan in that pioneer work. Miss Zia had been visiting with her father some time before his death.

The American member is Miss Anna Pautz who is in charge of one of the Yunnan Bethel Stations. Being a Kindergarten teacher as well as an active evangelist Miss Pautz has been greatly appreciated and loved by her community. One child who once feared her, begged to continue in the Kindergarten even after having completed their full course. One of the fathers remarked, "I feel at ease about my child while he is in your school." The magistrate is very friendly and calls about once in two weeks to enquire how things are going. The wife of the Chief of Police, being present one day when some children on the street were rather disturbing, went home and reported to her husband. The next day he had special posters put up requiring that such disturbances cease.

Miss Pautz lives with her adopted Chinese daughter. She lives very close to the people, wearing Chinese clothes, eating Chinese food, doing her own cooking and keeping practically open house for neighbors and friends. During one of the Communist incursions, kind friends

hid Miss Pautz, and an American Missionary couple with her at the time, under pine needles and other fire wood in a neighbor's loft. During the night and day they were hid in this way the Communists made strenuous efforts to find them, even offering bribes for information, but no one disclosed their hiding place. After the Communists were driven out the missionaries and the Christians celebrated with a service of thanksgiving.

The third member of the party, Miss T'an, who had been sent to Central China for her education and training, is returning to assist in the mission work.

These consecrated workers are returning to their pioneer stations full of faith and enthusiasm for their work.

**China Inland Mission Notes:**—Statistics for 1936 show increase in baptisms (over 8,000 during the year, and the largest number reported in any one year previously), and also increase in the number of inland stations, the net number of Chinese Workers and missionaries, etc. The total income, from all lands, showed a slight decrease in gold, but realised a small increase in Chinese currency.

Between the spring of 1936 and the spring of 1937, the General Director, Rev. G. W. Gibb, M.A., visited the home centres of the Mission, in Great Britain, six countries in Europe, North America, and Australia.

The missionaries of the Scandinavian Alliance Mission, working for years in Suiyuan, have recently joined the China Mission, as Associate members.

The China Council of the Mission, after prolonged consultation with the Councils in the various home lands, have now reverted to the former "Marriage Rule" which requires two years residence in China before marriage, also the

passing of two language sections of study.

**Shansi.**—Mr. and Mrs. Robt. Gillies, who were loaned for some time to the North China Theological Seminary at Tenghsien, Sung., have now resumed work in Changchih, Shansi. In April, a District Retreat for Church Leaders was held in the Pingyao area, Pastor Chang of Taiyuan being the chief speaker.

**Shensi.**—Conditions in the larger part of this Province are now quiet, and Christian work, especially in country places, is growing. The interest in the Gospel shown by students and many young people, is most heartening in some districts. The conversion to Christ of an ex-soldier of the 'Red' army is reported.

**Szechwan.**—Bishop Houghton, recently consecrated, has now taken over his work in part of the East Szechwan area. Miss Christensen, a missionary from Shansi, has been holding special meetings in the same parts, with much blessing, when there was conviction of sin, confession, and dedication of life to the Lord. In West Szechwan, there have been open doors for tea shop witness, and open air work. Mention is made by one worker of the conversion of a well-to-do landowner through the reading of the late Dr. Griffith John's book-tract, "The Gate of Wisdom and Virtue," and of the men opening his home as a centre for regular work, where some forty meet for worship, and eight have been recently baptised there.

**Yunnan.**—In Mengka a ten-day Bible School was held in March-April, with some seventy registered students. This was followed by an evangelistic campaign. A Chinese lady, Miss Tih, was much used in teaching the Christians. In Paoshan the Chinese Christians have suffered persecution mostly from their own families.

**Kiangsi.**—This Province reports about a dozen or more Preaching Bands of Chinese men or women workers, generally four to six of them in each Band. These have been used, in the past few years, in opening some score or more of new outstations, most of them self-supporting from the beginning. The Nanchang Bible Institute is adding to its buildings, and the students find open doors in the military hospitals, prison, orphanage, leper asylum, etc. The devotional study of the Scriptures, and world-wide prayer, are stressed in this Institute, as well as the careful study of the text of the Old and New Testaments, singing, etc. The Institute has, more recently, issued a number of Evangelistic Posters, some of them illustrated.

Excerpts from letters concerning American Board property in the North:—(1) Tientsin—Earle Ballou, August 6th; (2) Peiping—Roland Cross—July 29th; (3) Tunghsien—July 30th.

I. Before the bombardment Japanese had been around taking pictures of the front gate, etc. Much the greater part of the bombardment took place hours after every bit of resistance in that part of town had ceased. The bombing came all by day, but a good deal of shelling—from just where they could not figure out—also took place to some extent at night. The period of greatest danger covered two full days, when there was something doing most of the time, either the firing by day or the burning by night. The head offices were destroyed late in the game, another point of wonder. At least twice the planes flew low, once circling as if to make sure what sort of flag was flying above the recitation building. Several of the flags used, by the way, had to be manufactured on the spot. (There was no hesitancy whatever in using the Stars and Stripes in this emergency, and all of us feel there is no comparison between

such a situation and one of civil strife). At one time there were a full 500 refugees in the church yard—none in the school premises, but for the most part they were there only a short time. Mr. Yao reported that the number of refugees who flocked into the Hsiku compound came closed to 2000, but very little disturbance occurred over there. Practically all the destruction of property was done *after* the fighting was over and the Chinese troops had been bombed out, but Wei felt that probably between 60 and 70% of the property destroyed had been used at one time or another by the troops (and the Paoantui.)

It is too early yet, our men feel, to decided anything about the future, whether school can open, whether the buildings will have to lie idle, or whether there may be occasion for using them as refuge centers over a longer period of time. Life in Hopei is very badly disrupted still.

II. During the night of July 27 barricades had been erected in the city, especially along Tung Hua Men Ta Chieh, and further down Morrison. These consisted of trenches and sandbags, with armed soldiers there and at intersecting streets. Martial law was in force, streets were closed, people were all out on the street waiting for something to happen. On the morning of the 28th the embassies urged their nationals to go to the embassy quarter. We "refugees" in the Legation Quarter have not yet had permission to return to our homes, but many do as I do—come out to their homes during the day and return to the Legation Quarter at night.

The morning of the 29th found the city quiet and the barricades being removed. Stores remained closed during the forenoon. Gradually the news came out that Sung Chih Yuan, Chin Te Chun (Mayor of Peiping) and Feng Chih An had gone to Pao-tung, and that Chang Tzu Chung,

Mayor of Tientsin and pro-Japanese, had been made Acting Chairman of the Hopei-Chahar Political Council and put in charge of Peiping.

Some observations growing out of these days: (1) There is going to be continued revolting of soldiers of the Puppets, continued guerilla warfare and steady opposition to the Japanese. This has been true in Manchuria, which after six years is still unconquered. It will be even more true in this area. The larger the extent of territory covered the more difficult it will be for the Japanese to maintain themselves. There is a determined spirit on the part of an important section of the population. General Sugiyama states that the resistance of the Chinese is what has made necessary Japan's aggressive campaign. As the Chronicle points out, this resistance is evidence of a growing national consciousness which refuses to accept dictation from the outside. The manifesto of the Third Plenary Session of the C.E.C. contained this statement: "Internally, China seeks for self existence, and externally for co-existence." Certainly this is a legitimate aspiration.

(2) The utter folly of this war is becoming every day more evident. Bombs and machine gun bullets are intensifying the anti-Japanese feeling, not doing away with it. It is reported that horses in Peiping near the Japanese residences are being searched to make sure that no guns are stored there.

(3) Hopei Province is going to be in an unsettled state for months or years. Church and Christian educational work (to say nothing of government education) is going to be increasingly difficult.

III. Yesterday was a harrowing day when the Pao An Twei took over the city and captured the Hsi Tsang camp. The fighting began at 4:00, about the same time that it began on the 27th. It continued till afternoon.



In the afternoon aeroplanes came and dropped bombs for about two hours. Most of these fell inside the city but three fell on the academy property, one hitting Sheffield Hall. Others fell south of the American School (dormitory (small boys') and on the railroad tracks. This naturally greatly frightened the people and they began to pour in greater streams until there must have been near ten thousand people on the place. In the evening the Jefferson boys went from group to group announcing to them that this would probably be a very dangerous place with such crowds here and advising as many as possible to go into the country. There was an exit all night but this morning when it began to rain there were still swarms on all the lawns and in the buildings. After hearing that the Pao An Twei has retreated and the Japanese Army was coming we announced again that this was a very dangerous place. We urged the people to scatter and there are not more than a few hundred now, most of them able to get into the various basements on the compound and school.

**Self-Support of Korean Methodist Church:**—The Korean Methodist Church was organized December 2, 1930. The following table shows the remarkable growth in support given by the Korean people to their own church since its organization six years ago.

**Total Contribution of Korean Christians**

(All Figures in Yen)

1931	211,502	_____
1932	236,037	_____
1933	294,822	_____
1934	344,334	_____
1935	387,289	_____
1936	422,226	_____

It should be noted that these sums do not include mission subsidies for any purpose. They do doubtless include small monthly contributions made by individual

missionaries toward such items as pastoral support of the churches to which they may belong. It is probable that this total contribution by individual missionaries has fallen off during this period. In view of the financial stringency which the missionary body has faced there is no reason to suppose that it could have increased.

Korean Methodists numbered 18,500 full members in 1936. A simple matter of arithmetic shows that these Christians gave last year:

Yen	
For congregational expenses	7.70
For building and repairs	4.30
For disciplinary benevolences	1.00

This means an average of thirteen yen per full member for the support of the church (not to mention the amount spent for keeping the church primary schools operating).

Since the average income in Korea is a variously estimated at from twenty to thirty yen per month, it is apparent that *each Christian is giving annually to the church an amount equal to more than half a month's income for his entire family.*

Or to put it another way, even if the average Christian family numbered only two church members *the per capita giving to the church for the year is in excess of the per capita income for one month of that year.*

**Chung Hua Sheng Kung Hui Makes Progress:**—The report on the state of the church was distinctly encouraging. The greater degree of peace and political stability in China during the past triennium has removed many of the obstacles under which the church was laboring in the past decade. Moreover, the friendly official attitude and the spread of the New Life Movement have created a more favorable public opinion towards the church's work and message. Numerical statistics indicated progress:

Chinese Total			
Clergy Constituency Offerings			
1915	108	46,283	c.c.\$54,336.00
1936	279	78,616	170,999.00

*Anking Newsletter*, May, 1937.

**Lepers Offer Sufferings For Conversion of China:**—Tsingtao (Shantung, China).—A touching incident occurred a few Sundays ago at the Municipal Leper Asylum of Tsingtao. In response to an appeal for the prayers of the sick contained in a circular issued on Easter Sunday, 1937, by the Apostolic Delegate to China, Msgr. Mario Zanin, a group of some twenty lepers made a united offering of their sufferings for the conversion of China. The lepers made the Stations of the Cross together and recited fifteen decades of the Rosary. Those who were baptized received Holy Communion for the same intention.

Thanks to the genuine sympathy of the Mayor of Tsingtao, the lepers have a fine home about twenty miles from the city and are well looked after. Though the institution is a public one, the visits and ministrations of the missionaries are welcomed. In all 28 inmates have so far received baptism and six others are preparing for it. *Fides*, July 24, 1937.)

**Work For the Deaf:**—The biennial report (1935-37) of the Chefoo School for the Deaf shows sixty-one pupils in attendance, forty-eight boys and thirteen girls. Twelve boys and two girls have left the school for various reasons. In 1935 two boys received certificates for ten years com-

pleted work. In 1936 there were no graduates. In 1937 five boys were, however, given diplomas. This year it appears that all the pupils are residents of Shantung. Most of them come from homes unable to pay fees. Four years ago sixteen out of fifty-one pupils paid full fees; this year only five out of sixty were able to do this. Total fees paid during the biennium have not paid the cost of food. Ten schools for the deaf where trained teachers are working report progress. They have some 550 pupils. In 1916 the Board of Education in Nanking reported eighteen schools for the deaf in China with seven hundred and thirty-five pupils. The number receiving help is probably only a small proportion of those needing it.

**Youth Workers' Retreats:**—During the spring of 1937 the Y.M.C.A. has conducted six retreats for workers among youth. The last three of these were held at Kaifeng (April 16-18) for the Lunghai region, Wuchang (April 23-25) for the Central China regional and at Hangchow (April 30-May 2) for the East China region. Some 127 delegates from nineteen cities were in attendance. At all these retreats Dr. T. C. Chao was the main speaker. The sessions at which he spoke attracted the largest audiences. Dr. Chao spoke on the "Religious Hope and Need of Modern Youth," "The Fundamental Christian Beliefs," and "How to Introduce these Beliefs to youth." At Wuchang Miss Tseng Pao-sun also gave a special lecture.

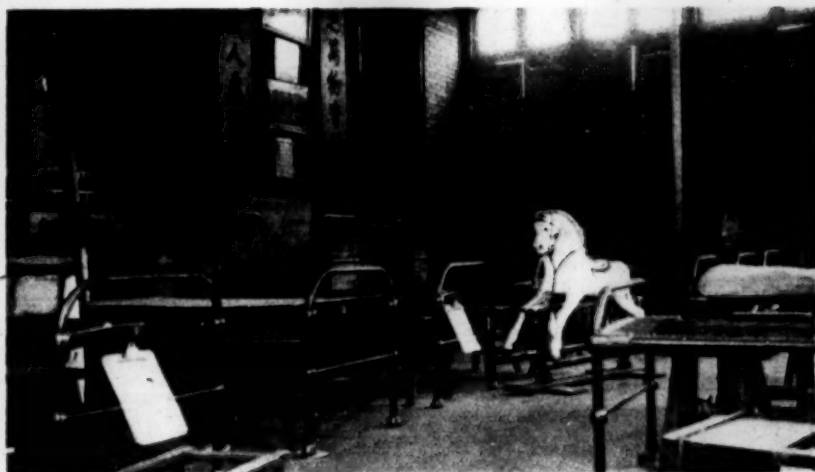
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### Notes on Contributors

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**EVACUATING**  
**Dr. J. C. McCracken and Miss Hurst**



**THE ONLY PATIENT LEFT IN CHILDREN'S WARD**  
**St. Luke's Hospital, Shanghai**